THE WAR SCOUT, 1823.

Story of a Century

THE EVANGELIST, 1923.

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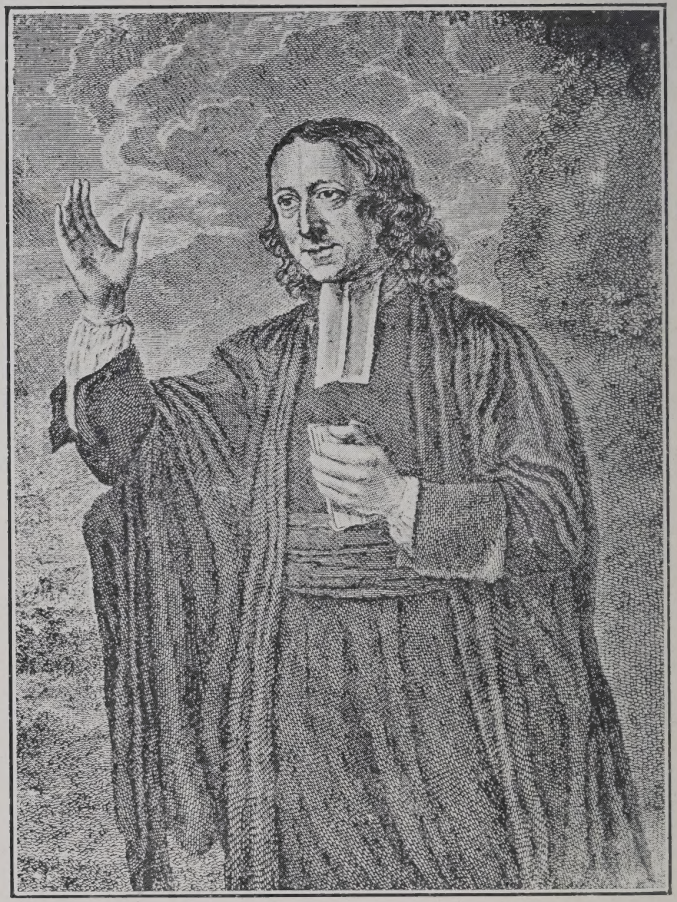


JOHN WESLEY.

THE STORY OF A CENTURY

1823—1923.

EDITED BY

WILLIAM EVELEIGH.

WITH ILLUSTRATIONS.

According to this time it shall be said,
What hath God wrought!—Num. xxiii., 23.

Wesley's Text on laying the Foundation Stone of City Road Chapel, London, 1777.

METHODIST PUBLISHING HOUSE AND BOOK DEPOT.
CAPE TOWN,
1923.

EDITORIAL NOTE.

METHODISM was introduced into South Africa by a few zealous Methodist soldiers, who arrived at the Cape with their regiments in 1806. Rev. Barnabas Shaw, the pioneer minister, arrived in 1816, and commenced a notable work on the western side of the country. To the Rev. William Shaw belongs the honour of opening up the great Native areas of South-Eastern Africa for the Gospel and civilisation. Mr. Shaw arrived in the country in 1820. On November 13th, 1823, he set out from Grahamstown to establish in Kaffraria the first of a chain of Methodist Mission Stations, and thereby opened a new chapter in the history of missions in South Africa. The Centenary of this notable beginning is being celebrated throughout the Wesleyan Methodist Church this year. In order to provide some record of the work of the century, particularly among the Native people of South-Eastern Africa, to quicken gratitude and inspire faith, this little book has been prepared and published under the auspices of the Centenary Arrangements Committee. The chapters have been written by several contributors, each of whom writes with special knowledge of his subject. The limitations imposed upon the writers have necessitated the severest condensation, and very slight treatment has had to suffice for many matters of interest, as the book is not a history of the work of the century. Any adequate account of the work of the Church would have to take in the story of the labours associated with the European peoples, as from the beginning the European and Native work has been prosecuted simultaneously and in their due proportions. Those in search

of fuller information will find what they need in Whiteside's *History of the Wesleyan Methodist Church in South Africa* and other volumes that may be obtained from our Book Room in Cape Town.

The Editor desires to express his cordial appreciation of the fraternal co-operation of the contributors, and to acknowledge his indebtedness to the Rev. P. F. Williams, Secretary of the Centenary Arrangements Committee, for useful suggestions and help given in the securing of photographs.

Unfortunately, some of the photographs sent in were unsuitable for reproduction, and it was not possible to secure photographs of some of the early Native Ministers. This will account for certain omissions that may be noted.

W.E.

Cape Town, January, 1923.

FOREWORD.

By the Rev. C. S. Lucas, Ex-President of the Conference.

This little book is the record, in brief outline, of one hundred years' missionary work in this country, and will be of deep interest to every reader.

The romantic story of our missionary century is not merely a tale that is told, a record of

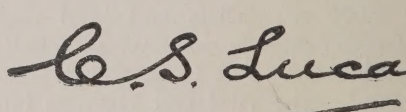
"far off things and battles long ago;"

not yet has the tale reached its Finis. It is the narrative of a campaign that is but in mid course. The Centenary Celebration is not the end of an effort; it is but the beginning of a new chapter of enterprise. The call of the past is to consecration for the future. Any monument that is to be worthy of the first missionary century must be laid in the living stones of consecrated lives. From the earlier chapters of this book we learn of the brave beginnings of William Shaw and his companions, of the heroic labours of good men and noble women who followed in the footsteps of the pioneers; of the constructive and statesmanlike labours of forward-looking men, of the unfolding of the wonderful purposes of God in giving the Methodist Church a foremost place in the life of South Africa, and of years that have turned "the little one into a thousand," and covered the land with a network of churches, missions, schools and organisations of various kinds, and given us over 5,000 churches and preaching places, 400 ministers, over 7,000 evangelists and local preachers, 2,000 day and Sunday Schools, and more than half a million members and adherents. But these things are written "for our learning." The vital and vigorous interpretation of the century's conquests is found in their inspiration. The mere recital of the story of the great days of old will not

avail to save South Africa. A Centenary Celebration has value only in so far as it purifies the vision, stimulates zeal, enlivens the imagination, quickens faith, warms the heart and opens the springs of generosity. Viewed as an end in itself, it will be a stumbling-block rather than a stepping-stone.

Let it be remembered then that we of modern Methodism are to figure in the one story of the Great Crusade. It is action, prayerful action, courageous action, passionate action, united action, on the part of the whole Church that is now demanded. Trumpet-like challenges that ought to thrill us all with the song and swing of victorious advance are resounding from the pages of the past. Calls that are piercingly clear come from the battlefields where heroes of God engage in deadly combat with the world rulers of darkness. There is urgent need to "fill up the gaps in the files, to strengthen the wavering lines," and to press the battle to the very gates of hell. Our fathers "died in faith" having seen and "greeted from afar," victories that it is left for us to win. They are dependent upon us. Apart from us they cannot be made perfect. The sustained sacrifice of the "great old saints of other days" must find its crown in the whole-hearted service on our part that turns struggle to victory and holy desire into glorious realisation.

We trust that this story of the past, while serving as a contribution to the larger study of Christian missions in South Africa, may lead to the inspiration and consecration of our people, and of the coming generation, to this great and wondrous work, so that still further victories may be won.



Ex-President of the Conference.

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THE PIONEERS.

"*We see them eager for a better land.*"
—Heb. xi. 16 (Weymouth).

We sing the praise of lives beyond all praising;
Servants of God and sons of the Most High;
Ambassadors for Christ, His standard raising
In darker days gone by.

Greatly believing, hoping and enduring;
Theirs the brave vision where they blazed the trail,
Of some To-morrow's Harvest-Home securing
Rich sheaves of sore travail.

For love of God they broke through all distresses;
For ever forward! "God"—they said—"is there;
And God will, even in the wildernesses,
Furnish a table fair."

For love of Christ—all lesser loves were broken;
Their human hearts oft on the altar lay
Bleeding, perchance, yet offered in sure token—
Christ only was their way.

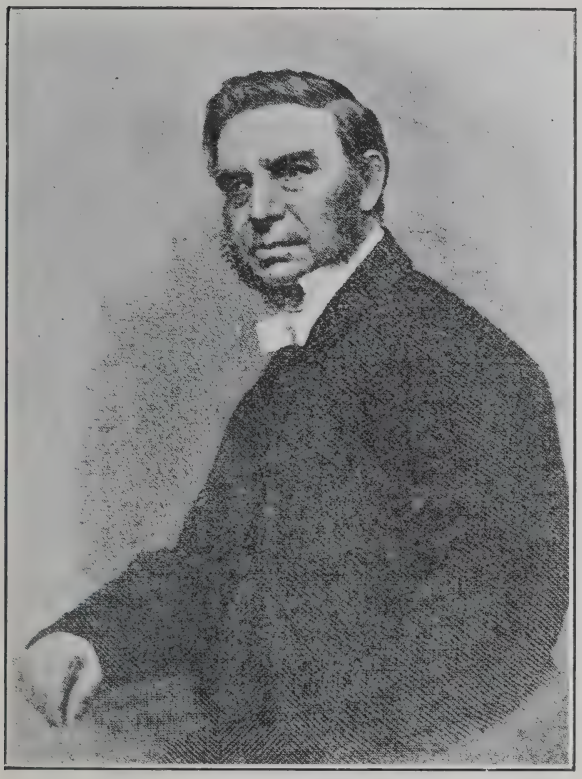
For love of man—these with heroic labours
Fought for the truth through each momentous year;
Counting themselves to all men friends and neighbours,
Finding no room for fear.

For if 'mid deepening darkness weakness trembled,
Where paths untrod held lurking foes in wait,
Or traitor fears declared when doubts assembled—
"Ye are the sports of Fate,"

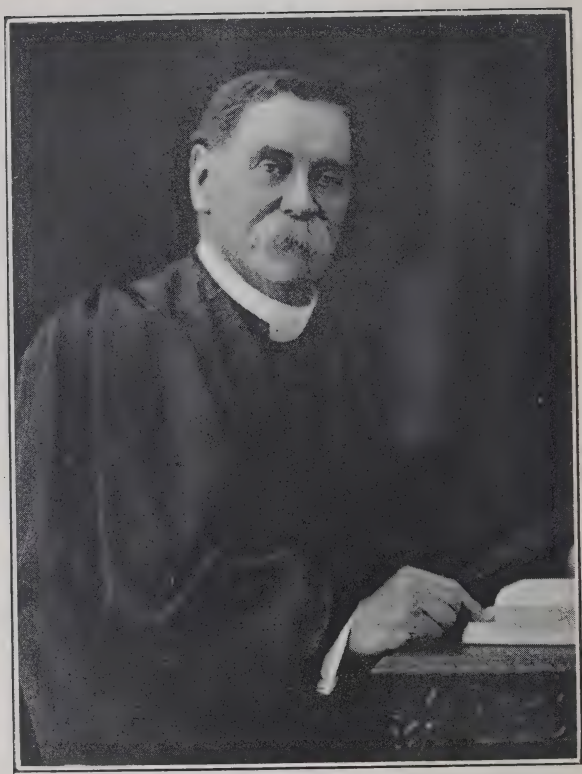
Despite the dread unknown, Faith vanquished fearing—
"This warfare is not ours, but God's," they cried:
His word their strength, their hope His promise cheering,
They conquered ere they died.

Into their labours we in turn have entered,
The cross to bear; we seek their joy, their strength,
And that triumphant Faith, on Jesus centred,
Then—ours the crown at length.

J. Wesley McGahey.



REV. WILLIAM SHAW.



REV. J. W. HOUSEHAM (PRESIDENT OF THE NATIVE CENTENARY CONFERENCE, 1923).

THE STORY OF A CENTURY.

CHAPTER 1.

The Darkness of Heathenism.

"Perpetual emptiness! unceasing change!
No single volume paramount, no code,
No master-spirit, no determined road."

—*Wordsworth.*

Agencies were at work in the life of the Natives of this land, previous to the coming of the British Settlers in 1820, which were preparing them for the contact they were to have with the people from overseas. The history of the Amagqunukwebe, the Fingos, and the Bacas, gives evidence of this fact. At a time almost coincident with the Settlers' movement a widespread unsettling and dispersion of Natives took place in Zululand through the cruel acts of powerful chiefs, and as fugitives these people threaded their way southwards in order to save their lives.

In order to assist us in an endeavour to understand the conditions which prevailed in those early years, when the Rev. William Shaw began his great work, we shall attempt a pen picture of the domestic and social life of the heathen Natives to whom the appeal was made.

* * * * *

Situated in a pretty glade not far from the river are several kraals. One kraal, in particular, attracts our attention. It consists of five huts, constructed of grass in the old-fashioned bee-hive style, and arranged in a semi-circle, with the cattle enclosure but a short distance from the huts. The head of the family is a man of moderate means and influence: this is indicated by the fact that he

has three wives, for whom he has paid dowry in cattle. The principal wife occupies the centre hut. Unless it be the hunting season, or a quarrel with some neighbouring community, there is very little to occupy the hands of the men-folk. Their one concern is that which has been the concern of the generations since the foundation of the world: "What shall we eat? What shall we drink?" It is not necessary to quote the rest of the passage, as it cannot be said that they were much concerned about what they should put on, their only garment being a sheepskin kaross.

To the women-folk fell most of the duties of the home; they cared for the children, cooked the food, prepared the beer for the consumption of their lord and his companions, and did most of the hoeing in the lands. Their dress was very simple, and consisted mainly of a skirt made of the softened skin of a beast. The young men and boys tended the cattle and did the milking. The milk was put into calabashes, or milk-sacks made from the hide of an ox; and their boiled corn was mixed with the thick milk—"amasi," which made a very wholesome food.

One of the women appears with a baby on her back; she has just come from the lands, and has worked with the little one tied to her through the whole of the hot morning, and with no protection whatever from the sun. When that baby girl came to gladden the mother's heart it was not long before she was passed to and fro through smoke caused by the burning of certain herbs, the idea being to strengthen her and to secure protection for her. When the girl has grown and has reached the age of puberty the 'Intonjane' rites are observed to commemorate her coming of age, and this is attended by many evil and repulsive customs. When she is old enough to marry, dowry is paid for her. In many instances she is presented by her own relations with a beast called the "inkomo yobulunga," and this is sacredly guarded and cannot be

disposed of easily ; it is the mascot of the new home, and when a child is born, a necklet is made from the hair taken from the tail of the Ubulunga cow and fitted round the child's neck, together with certain roots, and thus a charm is fashioned.

In the case of the son of the kraal, when he arrives at about the age of eighteen, he has to submit to the rite of circumcision. This, too, is connected with many evil and revolting customs. A kind of school is formed for those who are about to enter upon man's estate, and many lessons are imparted, some of which cannot be considered as conducive to the moral uplift of the novitiate.

It may happen that the head of the family becomes ill. If the illness is of a serious nature the services of a witch-doctor are required, and as there is the belief that illness is caused by some evil disposed person the duty of the doctor is not only to heal the sick but to discover the person who may be the cause of the trouble. It would take too long to describe in detail the various means adopted by the doctor to fix suspicion upon some individual. He makes use of his herbs and of incantations with the hope of discovering the cause. Not invariably he finds it necessary to use some part of the anatomy of a certain beast in the invalid's kraal, and the beast or indeed, as many beasts as he may require, must be given up to him. If the sickness cannot be cured and the man is in extreme danger, it may be necessary to resort to sacrifice of a vicarious nature. For this purpose a particular beast is selected, and when caught, a deep incision is made in its side whilst yet alive, and a strong man is told to insert his hand and to seize the fat round the heart and pull it out. This causes the poor beast intense agony, and the more it roars and bellows with pain, the more efficacious will it be as a sacrifice, and the greater chance for the sick man to recover. If any individual is unfortunate enough to be suspected of causing the man's sickness he has to escape for his life. If he should be caught, he will

be put to death, and that in some terrible manner; by being beaten, stoned, thrown from the edge of a deep krantz, impaled naked upon an antheap smeared with honey and tortured to death by fierce ants swarming into his ears and nostrils, torn asunder by means of a forked tree, or by some other barbarous and inhuman method.

Terrible is the awful power of the witch-doctor. Witchcraft pervades everything in the life of the people. Sickness in man and beast, storms, locusts, accidents, strange and tragic events are all attributed to witchcraft.

Should all efforts for the recovery of the sick man prove ineffective and he dies, his grave is dug deeply at the entrance to the cattle kraal; he is tied in a sitting position, and his kaross placed round him. All his cattle are collected and driven before the funeral procession, as if to scatter all evil and designing influences, and the corpse is placed in that sitting position in the grave together with all his personal belongings. One of the last articles to be consigned to the grave is the earthen drinking bowl; into this is poured a little water, and the bowl is dashed against the side of the grave and broken as if to indicate the breaking of the pitcher of life.

It is remarkable how the cattle seem to enter so much into the life and customs of the people. Although the head of the family has passed, the family have a belief that his spirit still hovers around the old home. Very likely this is the reason why, after a short period, a new home is built, and the old one abandoned, and the old cattle kraal allowed to rot away. Great care is required in order that any beasts killed which belonged to the old herd may be accounted for to the departed spirit, as there is the belief that evil will befall the survivors if negligence is shown. The horns therefore of every beast killed are placed on the roof over the door of the hut. In the killing of these beasts there are certain customs to be observed, many of which are in the nature of propitiating the departed spirits, in case any displeasure has been incurred.

Such then is the general outline of the social life of the heathen people. "Though simple in form," wrote Dr. Stewart of Lovedale, whose words were always cautious and measured, "Paganism is a terrible fate spiritually, and an oppressive power under which to live. To all the ills of life it adds the terrors of a world unseen, whose agents are always actively engaged with human affairs. The poorness and hardness, narrowness and joylessness of human existence in Paganism must be seen to be understood."

* * * * *

Let us now consider the religious aspect. "To present a complete picture of Paganism is difficult, for, as it has been well said, "in spite of the gross superstition and cruelty bound up with the religion of Africa, there are many things that are 'broken lights' of God. Also there are social customs and individual characteristics that are wholly admirable."

The Divine Being is very vaguely understood by the heathen. They believe in the existence of a Being whom they call "Nkulunkulu" *i.e.*, "Great One." Others call him "Qamata." This great and powerful Being rules and ordains according to his pleasure, but he is not regarded as being favourable or generous to the people. Such a statement as that which we meet with in Amos, iii. 6. "Shall there be evil in the city and the Lord hath not done it?" would find a response in the heathen mind. All evil which may befall one is due to some evil mind at work. The Great Ruler expresses Himself in judgments and disasters and troubles, and thus shows his anger. When a terrific storm comes, the lightning is regarded as some vindictive spirit, and the witch-doctor is called that he may drive away the spirit of the storm. This he does by rushing frantically to and fro, with assegai in hand, shouting "Dlula Mpundulu!" ("Mpundulu" is a term given to the spirit which is supposed to create lightning).

And yet we have evidence that there is a belief in a Being who may be propitiated and supplicated. In times of trouble there is a call to One who can help people in their extremity. The heaps of stones which travellers see in the course of their journeys at various points are nothing less than prayer shrines. The Native, as he travels on foot, sees a mound of stones, and he picks one up and throws it on the heap with the muttered prayer, "that Nkulunkulu may prosper him on his journey and in the purpose for which he is travelling." This heap is called "Isivivane."

We also find that there is a certain code of laws, and we might almost say, code of honour, among the heathen, though often their conduct seems to contradict the existence of such laws. St Paul when writing to the Romans refers to the "Gentiles, who have not the law, because the law is written in their hearts, and their conscience bears them witness," and this statement may be applied to the heathen with whom we have to do. A man who waits until nightfall before he engages in some dark and evil deed, knows that he is transgressing, and that if he is discovered he will be punished and perhaps put to death. This surely indicates the existence of some code of morality.

Then there is the belief in Immortality, or more correctly perhaps the after life of the soul. The reader will doubtless have noted this when perusing the remarks about burial and the part the ancestral spirit plays in Native life.

* * * * *

We have seen then something of the life, customs, beliefs and superstitions of the people to whom Mr. Shaw and his helpers appealed in those early days, and we have seen how difficult it must have been to convince them of their need of a Saviour. Where "the heathen in his blindness" is met with to-day the same difficulty obtains. It might be helpful for us to consider now, some of the principal obstacles to the reception of the Gospel by the heathen people.

1. They lack a true sense of sin and of their responsibility before God, and so do not realise their need of a Saviour.

2. They live a sensual, selfish life, which militates against the reception of a moral code which is bound to affect their habits of living. It has been said that the Native is non-moral rather than immoral. The great barrier-reef of the flesh is a tremendous obstacle for the Christian evangelist to break through. Polygamy, apart from the appeal it makes to sense and passion, is maintained because it is one of the means whereby they are able to gain cattle and amass wealth. Whereas in India female children are not so much desired, in Africa they are a source of gain in that dowry is received for them.

3. They are addicted to strong drink. Even their own beverages dull their perceptions and lead them into many evils. This is accentuated by their use of brandy and other spirituous liquors, which in these later days, can be obtained so easily, and so bring about ruination of body and soul, character and status.

4. Natives themselves state that Chiefs and leading men are often unwilling or unable to take the lead in anything which is for the uplift and enlightenment of the people under them.

5. The similarity of some of their beliefs to those of Christian people may easily be an obstacle, *e.g.*, vicarious sacrifice, and belief in the after life.

6. And always, over heathenism there is the close intricately woven network of custom which dare not be broken without rendering the individual liable to the dread charge of witchcraft.

On the other hand, the similarity of some of their beliefs to those of the Christian religion may well prove to be aids to their reception of the Gospel.

1. Sacrifices. By those who understand the sacrificial customs of the natives it is noticed how some of them seem to resemble the old Jewish sacrifices. As these are spoken

of in the Bible as shadows of the real and supreme Sacrifice it may be possible to lead the heathen mind from the beliefs which they blindly and ignorantly hold to the greater and Divine Sacrifice. By their sacrifices they desire to propitiate their offended ancestors, so by the sacrifice of the " Lamb of God," " The Great Great One " may be " propitiated," He having been offended by their sins and misdeeds. A particular beast was required for their " idini " (sacrifice), so Christ is the Sacrifice prepared from the beginning, and by the shedding of His Blood there is remission for sins.

2. Their Moral Code. The fact that they observe some code indicates that they know what is right and what is wrong. They have a conscience, and their deeds accuse or excuse them, and they understand that, " Conscience doth make cowards of us all." Since customs have been given them to keep, the transgressor must be punished. God is the author of law and man is accountable to Him.

3. Their belief in Immortality. We have seen that there is a belief in a future existence. When a person dies, invariably this expression is used : " Upumile umpefumlo " *i.e.* " the soul, or spirit has gone out." In the case of an animal they say, " ifile " *i.e.* " it is dead." This distinction is significant. The soul or the spirit of life goes back to God who gave it. There it answers for the deeds done in the body. How necessary then for man to make matters right with God before his spirit is called.

The origin of the Amagqunukwebe people might well serve as an illustration of the salvation procured by Christ. The story is that a certain trusted councillor named Kwane was ordered to see to the execution of persons whom the chief had condemned to death. This humane man began to fear that the fighting forces of the tribe were being depleted by this wholesale method of killing men, and took upon himself to secure their salvation by hiding them. It so happened that in a fight with another tribe the chief was suffering defeat, when he saw a company of men join-

ing in the fight, and by the aid they rendered, the enemy was driven off. The chief made inquiries about this new force and Kwane told him that these were the men whom he had condemned to death, and he had risked his own life by saving them. The chief was so gratified by this act that he formed the company into a new clan and Kwane was made the head of it. Now, Pato, to whose tribe Mr. Shaw first went, was chief of the Amagqunukwebe, and Kama the first converted Native chief, was a member of the tribe. So Jesus saves those who are in danger of death, and presents them to "the Great Great One."

The appeal to the conscience is often a powerful one. When there is conviction and men realise their accountability to God, there is the desire to break away from sin, and to live a better life. This was the case with a man who was a notorious thief, and was glorified in the number of cattle and horses he had stolen. When conviction came he pleaded for pardon and spent the rest of his days in endeavouring to undo the evil he had done.

Very many seem to be more susceptible to the Gospel call when sickness or trouble comes to them. They feel the need of help and sympathy and comfort, and when the consolations of the Gospel are presented to their weary and saddened hearts, they seek Him whose tender message is "Come unto me, all ye that labour and are heavy laden, and I will give you rest." On one occasion a young heathen woman came forward as a penitent, and after prayer had brought peace into her troubled spirit, she told the story of her distress. For some reason she had determined to do away with her life, and was that day contemplating hanging herself (a very common method the heathen natives have of escaping from the ills which afflict them), when she was moved to attend the service in the Church. The awful feeling had passed away and she was at peace.

* * * * * *

In this brief glance at heathenism we have noted a few glimmerings of light, but they are few and feeble indeed.

A great student of Paganism has said that a "longing and seeking for God runs through animistic religion like a vein of gold in a dirty rock" but as Dr. Donald Fraser writes *"Despite any 'vein of Gold,' however, we are thrown back on the overpowering and terrible evidence gathered by all who study it, of its terrible social degradation and misery, its lack of consciousness of sin, the very baseness of the superstition which yet blindly strives to fill the yearning for something beyond him, at times felt by the lowest type of savage." What message has Christianity for people in such need? What can Jesus Christ do for them? What was done by William Shaw and his helpers to bring them into living touch with the Saviour? For answers to these questions we turn to the chapters that follow.

* *The Future of Africa*, p. 132.

CHAPTER 2.

The Morning Breaks.

"O Africa! long lost in night,
Upon the horizon gleams the light
Of breaking dawn."

—*W. R. Thompson.*

Only the merest fringe of the great stronghold of heathenism in Kaffraria, as the huge Native area of South-Eastern Africa was called, had been touched when the Rev. William Shaw arrived in South Africa in 1820; the great heart of the country and the spacious regions lying beyond were still in the grossest darkness and in the shadow of death. Then in the wonderful order of Divine Providence a movement was set on foot which has vitally affected the whole subsequent history of this country. As an outcome of the widespread distress and political and social unrest following the Napoleonic wars, the British House of Commons voted £50,000 to carry into effect a scheme of emigration to South Africa. From the 90,000 persons who joined in the rush of applicants, some 4,000 were chosen, and these landed at Algoa Bay in 1820, to commence a new epoch in the history of South Africa. To each party of about 100 families was given the right of suggesting the name of a minister belonging to any accredited religious organisation as Chaplain. In the providence of God, the Rev. William Shaw was appointed to the "Sephton Party," which had a goodly number of Methodist families, many of whom were associated with Queen Street Circuit, London.

Barely 21 years of age, when thus duly ordained and appointed to the chaplaincy, William Shaw already possessed those qualities of burning zeal and inexhaustible

endurance, of balanced judgement and deep piety, upon which so great a demand was to be made during the following decade of his life. Subsequent events proved that he was pre-eminently fitted for the unique and arduous task to which the somewhat diffident Missionary Committee had appointed him. He became "the Settler's Great-heart," proving a veritable guide, philosopher and friend, as well as trusted and beloved pastor, to a people called to face terrible hardships in a strange land, on the very borders of heathendom. "Of the honoured names among the 1820 Settlers," writes Sir George Cory in *The Rise of South Africa*, "it is doubtful whether there is one which is worthy of being held in greater veneration than that of the Rev. William Shaw."

But William Shaw's great work was not to be among the English emigrants, important as that was. From the day of his landing, the great burden of heathenism had been placed upon his heart. In *The Story of My Mission*, he writes: "From the time I received my appointment to Southern Africa, my mind was filled with the idea that Divine Providence designed, after I had accomplished some preparatory work among the Settlers who were located on the border of Kaffraria, that I should proceed beyond the Colonial boundaries, and establish a Wesleyan Mission among the Kaffirs. Hence, I resolved not to be disobedient to the Heavenly call, but while steadily pursuing the work of the day, my eye was constantly fixed on Kaffraria as a great field for the future."

His views and feelings on this subject were expressed in a letter to the Missionary Committee in London, written at Salem, only a few months after his arrival at that place. He wrote: "I hope the Committe will never forget that with the exception of Latakoo, which is far in the interior, there is not a single Missionary Station between the place of my residence and the Northern extremity of the Red Sea; nor any people professedly Christian, with the exception of those of Abyssinia. Here, then, is a wide

field—the whole Eastern coast of the Continent of Africa ! If ever the words of the Saviour were applicable to any part of the world at any time, surely they apply to Eastern Africa at the present time ; 'The harvest is great, but the labourers are few'." He was not long in setting about to bring this " Vision splendid " within the realm of reality.

In 1819, war had broken out between the Native tribes in Kaffraria under Gaika on the one side, and those under Dhlambe, Congo and Hintsa on the other, culminating in a fierce attack on the military cantonment and village at Grahamstown. On the arrival of the Settlers in 1820, they were located to the West of the Fish River, to act as a buffer between the Colony and the Native tribes in Kaffraria. In less than a year after his arrival in the country, William Shaw had made proposals to the Governor of the Colony for the commencement of a Mission to the heathen people, but as the policy of the Government was declared to be that of non-intercourse between the black and white races, permission was refused. During the following year, however, through the good offices of the Landdrost, who was sympathetic, Mr. Shaw was allowed to make a tour of inspection of the territories lying along the coast, and occupied by the Congo tribes under chief Pato. In the course of his journey he visited Gaika, then generally and officially (though mistakenly) recognised by the Government as the Paramount Chief of the Amaxosa nation, to ensure safe passage through his country when the commencement of the Mission had been decided upon.

In this first prospecting tour in August, 1822, Mr. Shaw found the Rev. J Brownlee of the London Missionary Society, who had been joined by the Rev. W. R. Thompson of the Glasgow Missionary Society, and Mr. Bennie, already established at Chumie (Tyumie) about eight miles from where the town of Alice now stands, and he wisely recognised that by these brethren the Gospel call had been presented to the Gaika tribes, and that his plain course was to begin with the Amagqunukwebe tribes nearer the coast.

In the wonderful conception of his scheme for the evangelisation of this vast tract of country, William Shaw laid his plans with great skill and sublime strategy. "It would be hard to find in all the wonderful story of Missionary endeavour up to this time a parallel for such a scheme of missionary development, so wisely planned, and so effectively and speedily executed."*

Mr. Shaw saw clearly enough that in such a country solitary Stations were likely to fail, so he projected a "chain of stations" which should stretch from Salem through Kaffraria into Natal—a distance of 400 miles—and the full story of the attempt to translate the dream into a reality is an exciting and thrilling record.

The willingness of Chief Pato to receive a missionary, and the removal of the interdict imposed upon the commencement of the Mission by the Governor, at last gave the intrepid missionary the opportunity for which he had longed and prayed so earnestly.

Efforts were made by his friends to turn the noble Pathfinder aside from his God-appointed task: they were alarmed at the idea of exposing his life and the life of his wife to the treachery of barbarous hordes, and many of them expostulated with him on his folly. To a man of less faith and courage these remonstrances might have carried weight; but—here let Mr. Shaw speak for himself—"I cannot say that these remonstrances produced no effect upon me. I felt my mind burdened and oppressed with a load of care and anxiety. But happy is the missionary who has a good and faithful wife, and who sympathises with his objects and aims! When I repeated to her what our friends had urged upon me, and asked what she thought we ought to do, she replied, 'You have long sought and prayed for this opening; Divine Providence has evidently set the door open for us; the character and conduct of the Kaffirs only show how much they need the Gospel; we shall be under Divine Protection, let us go in the Name

**Settlers and Methodism*, p. 56.

of the Lord.' With a full heart and streaming eyes I answered, 'That reply has settled the matter'. I now felt that I could address my kind friends in the words which Paul spake to the disciples at more than one place when going on a mission which portended danger, 'What mean ye to weep and to break my heart?' 'None of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the Gospel of the Grace of God '."

On November 13th, 1823—an eventful day in the annals of the missionary enterprise in this land—the advance began from Grahamstown. Mr. and Mrs. Shaw were accompanied by Mr William Shepstone, an assistant, and Mrs. Shepstone, and in due course after a long and toilsome journey, the party arrived safely at Pato's village, after having trekked through forests and over tracks hitherto untouched by the wagon wheels of civilisation.

"It was a weird night as they camped under the shade of a large yellow-wood tree," writes the Rev. J. W. Housham, in an interesting outline of the early experiences, "the shrill cry of the jackal and the laugh of the hyaena sounding from the hills, punctuated by the frequent roar of a lion in the near vicinity, with no friendly face to comfort, no kindly voice to cheer, no sheltering arm to protect. The jingle of the arms of warriors returning from some tribal fight, and the coarse banter of others wending their way from some carousal would anon break in upon their peace. The stars alone, shining above them, seemed the only friendly touch they had with the world they had left behind. And out from that starry firmament God looked down! They could hear Him speaking—never was voice sweeter nor more welcome!—'Lo, I am with you!' and with that enfolding thought they slept."

Here the first link in the "chain" was forged, and appropriately called "Wesleyville," after the founder of Methodism. Upon the side of the hill a wattle and daub

cottage of four rooms was built. A School-Church followed.

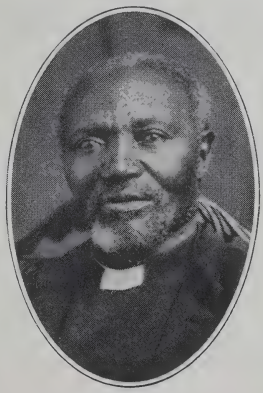
As soon as Wesleyville was well established, William Shaw, with true Methodist enterprise, proceeded to extend the chain of stations. He visited the aged chief Ndlambe at Xibira, and from him obtained leave to found a station. "The land is before you," said the chief, "choose a place for yourself." Mr. Shaw selected a place near the river Mkangiso, in the vicinity of a never-failing spring, and at this place, the Rev. S. Kay, with Mr. Tainton as Lay Assistant, began the work. This second link was named Mount Coke, in honour of Dr. Coke, the father of Methodist Missions.

The third link in the "chain" was formed in the year 1827, with Hintsa the Paramount Chief of the Gcalekas, who lived in a beautiful horseshoe valley, bounded on three sides by the River Gcuwa, a tributary of the Kei. Hintsa was known to be treacherous, cunning and avaricious, and it was not without some apprehension that Mr. Shaw, accompanied by the Rev. W. J. Shrewsbury, who had been chosen to commence this work, rode to seek the "Great Bull's" willingness to receive the missionary. Hintsa declined to give a definite reply, wishing first to hear what the other chiefs had to say on the subject. After waiting for some weeks Mr. Shrewsbury became impatient of delay, and he and his wife proceeded to Hintsa's Great Place, prepared to run the risk of the Chief's anger. The Station was named Butterworth, after Mr. Joseph Butterworth, M.P., who was for some years the honoured Treasurer of the Wesleyan Missionary Society.

Sixty miles north of Butterworth, and near the sea, lived Depa, a Pondo sub-chief. His mother was a white woman who had been wrecked on the coast in a British vessel about the year 1750. The natives took the woman and made her the great wife of their chief. Depa was an old man now and had often sent messengers asking for a missionary. Mr. Shaw paid him a preliminary visit, crossing the Umtata river which teemed with hippopotami.

THE WESLEYVILLE RUINS. WALLS OF THE OLD MISSION HOUSE.

THE LATE MR. J. TENGO JABAVU.



THE LATE REV. C. PAMLA.

MR. DON T. JABAVU, B.A.

MOUNT COKE SCHOOL. ONLY REMAINING PORTION OF THE ORIGINAL MISSION HOUSE.

MISSION STATION.

NATIVE CHURCH.

NATIVE SYNOD.

With the Bristol party of Settlers there had come a young man, 24 years of age, bearing a name that will ever be honoured in South Africa—William Shepstone. His old occupation had been that of a builder, and he attached himself to the new Kaffrarian Mission in the capacity of an assistant to render aid in the erection of the necessary buildings, and to assist in preaching and teaching. But it was soon evident to the prescient William Shaw that his assistant possessed all the essential qualifications for the making of a successful missionary, and in 1827 after passing the necessary examinations, he was ordained, and received into the full ministry of the Church. Two years later he was sent by Mr. Shaw to commence the work at Depa's kraal, and the Station was called Morley after the Rev. G. Morley, one of the General Secretaries of the British Missionary Society.

The fifth link in the famous chain was formed in the year 1830, at Clarkebury, near the river Bashee, where lived a Tembu chief, called Vossani, or the "Wolf's Cloak." He had often promised a cordial welcome to a missionary if one were sent. The Rev. Richard Haddy was appointed, with Joseph C. Warner as his assistant, and the station was named after Dr. Adam Clarke, the celebrated commentator.

The sixth and final link in the chain was established at Buntingville, some distance north of the Umtata River, amongst that portion of the Pondo nation over which Faku ruled, and was commenced contemporaneously with Clarkebury. The Missionary Committee in London having sent reinforcements of Missionaries, it was resolved by the District Synod of 1830 that the Rev. W. B. Boyce should commence this new mission, and it was further resolved to call the new station "Buntingville" in memory of one who was not only pre-eminently a lover of missions, but was the chief instrument in the foundation of the Wesleyan Missionary Society. From Buntingville (now "Old Buntingville") have grown two very important stations, Shawbury and Palmerton—so named respectively in honour of

the General Superintendent, Rev. William Shaw, and Rev. Samuel Palmer, who was chairman of the Eastern Section of the Albany and Kaffraria District. So important did William Shaw regard these stations, that, though not formed by himself personally, he designates them as the "seventh and eighth" principal stations in the great Kaffrarian Mission—"all placed in the very best centre of population in the whole country from the Keiskama River to the confines of the Natal country."

These eight stations have proved the strategic points in those successive movements by which the frontiers of the Kingdom of Christ have ever been pushed forward. They are the corner stones of that solid foundation upon which the marvellous structure of the Native Church has been raised. One contemplates the record with growing amazement, when one realises that this man conceived and planned and led the great advance to its fruitful issue before he had reached 32 years of age. That so much was accomplished in so short a space of time, and under such circumstances, will ever remain one of the outstanding achievements of missionary history. The peculiar genius of Methodism was never more strikingly manifest than in the enterprise and zeal of William Shaw and his noble band of co-workers who pushed the frontiers of the Kingdom of Christ into this domain of dreadful darkness. In less than ten years, be it noted, from the day Mr. Shaw set out from Grahamstown on that memorable November 13th, the strategic victory in Kaffraria was won. That the whole scheme of advance was devised in the sanctified mind of one man, and achieved largely by his untiring energy and unresting zeal, is a witness to the enlargement of all the powers of body and mind that must ever follow a full baptism of the Holy Ghost.

CHAPTER 3.

Spreading the Light.

Oft when the Word is on me to deliver
Lifts the illusion and the truth lies bare;
Desert or throng, the city or the river,
Melts in a lucid Paradise of air—

Only like souls I see the fold thereunder,
Bound who should conquer, slaves who should be kings—
Hearing their one hope with an empty wonder,
Sadly contented in a show of things—

Then with a rush the intolerable craving
Shivers throughout me like a trumpet-call—
Oh to save these! to perish for their saving,
Die for their life, be offered for them all!

—*Frederick W. H. Myers'* "*St. Paul.*"

An evangelist is "a preacher of the good tidings," and the samples given in the New Testament are mostly of a missionary character. Philip, though chosen as a deacon, is the typical evangelist of New Testament times, doing just the work we associate with all such agents.

Evangelists had a distinctive place in the early Church, and no doubt did much to help in the spreading of the Gospel of Jesus Christ. The advice that Paul gives to Timothy and Titus, assures us that he valued this agency very highly in all service for the Church of Jesus Christ; and Paul himself is a good example of the worker all such were expected to be. Our own Church, having sent her agents into the South African field one hundred years ago, the main object being to care for the European Settlers, followed on the usual lines of appointing ministers. But contact with the Native race soon opened before the ministers a larger field and greater possibilities. Fellow-

workers were needed. Already there were a number of earnest, godly men prepared to give their time on the Lord's Day to do the work of Local Preachers; but men were wanted to accompany the ministers who were being sent into more remote fields, to aid in providing house, and home, and church. At an early stage in our missionary operations a plan was devised whereby a lay worker accompanied each missionary; and as several additional ministers soon entered the field, a number of European laymen were employed for this work. They were called Catechists, but were essentially the forerunners of our great evangelistic band. The men who thus gave themselves to the work of God aided greatly in our pioneer missions, and many names come down to us from those early years that we cannot and do not wish to forget. Such names as Tainton, Brown, Cyrus, Sephton, Robinson, Kidd, Usher, Hulley, Warner, Wakeford and notably, at a later period, the saintly William Coster, occur to us. These men must ever be remembered for the splendid service they rendered in the perilous periods through which our Church and its missions frequently passed, before the Gospel gained an entrance to the hearts of the Native people

The story of the establishment of the unique "chain" of stations has been outlined in a previous chapter. The subsequent history of these outposts and the founding of other stations is one of the most romantic and thrilling in missionary history. "The miracles of transformation that have taken place in Kaffraria have not been wrought in defiance of the universal law of gain through loss. With a great price Christianity has bought South Africa, and in the payment the Wesleyan Methodist Church has had a large share"*

As our work extended it soon became evident, that, to meet the rapidly growing needs of the Native people, agents of their own colour and tongue would be needed. The success of European lay helpers, and the wonderful

**Settlers and Methodism*, p. 62.

THE FIRST SOUTH AFRICAN CONFERENCE, CAPE TOWN, 1883.

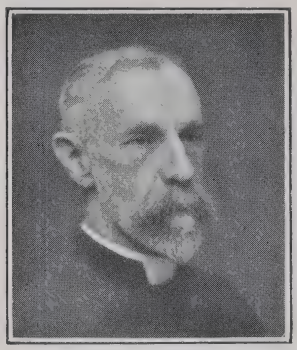
BACK ROW: REV. W. SIGENU, CAPT. VELDTMAN, REV. W. TYSON, MR. F. REED, HON. A. STEAD, M.L.C., HON. T. W. GARLAND, M.L.C., MR. C. LEWIS, M.L.A., MR. E. B. GARLAND, MR. J. T. JABAVU, REV. J. M. DWANE.

SECOND ROW: MR. J. G. HELLIER, REV. WESLEY HURT, REV. H. TINDALL, REV. H. S. BARTON.

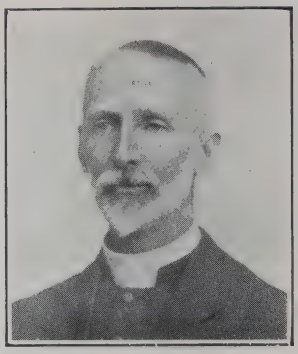
THIRD ROW: REV. C. PAMLA, MR. J. SLATER, B.A., REV. F. MASON, REV. R. RIDGILL, REV. J. SMITH SPENCER, REV. J. WALTON, M.A. (PRESIDENT), R. LAMPLOUGH (SECRETARY), REV. S. E. ROWE, REV. T. CHUBB, B.A.

FOURTH ROW: MR. J. HODGES, REV. J. ALLSOPP, REV. W. SARGEANT, REV. O. WATKINS, REV. T. ROPER, REV. E. J. BARRETT, REV. P. LONES, REV. W. S. DAVIS.

CHAIRMEN OF DISTRICTS, 1922-23.



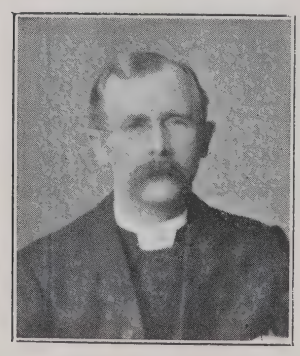
REV. C. S. LUCAS (NATAL),
EX-PRESIDENT OF CONFERENCE.



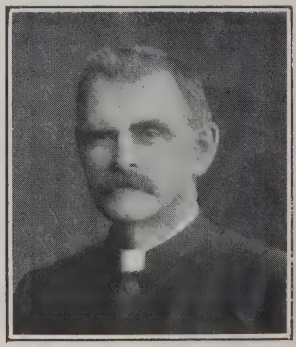
REV. J. M. WATKINSON
(GRAHAMSTOWN).

REV. W. MEARS
(CLARKEBURY).

REV. W. PESCOD
(KIMBERLEY AND BLOEMFONTEIN).



REV. G. GOLIGHTLY (CAPE).



REV. W. J. HACKER (QUEENSTOWN).

triumph of lay preaching all through Methodist history, justified the expectation that Native men would also be converted, instructed and fitted to be entrusted with this work of evangelising their fellow tribesmen. The leaders had not long to wait. The saving power of the Gospel was made manifest in every place, and numbers of Native young men were rescued from heathen life and its superstitions, and under Christian influence and instruction, were fitted to meet the call for Native evangelists. Several young converts were selected and trained by missionaries. The first experiment was made at Peddie. There in 1864, "A Native Preacher" was placed under the superintendence of Rev. W. J. Davis. A little later the Rev. R. Lamplough gathered together a band of Native men, walked with them from kraal to kraal, instructing them in the Gospel story as they proceeded along the road. Taking up the questions of the Wesleyan Catechism he taught them the Scriptural answers to its questions, and so gave them portions of the Bread of Life, which they so effectively distributed to the hungry souls they met on every side. It was the writer's privilege to travel over some of the ground covered by these journeys, and to hear from Mr. Lamplough some of the wonderful stories of Gospel triumphs which brought hundreds into the Kingdom of God. We can only mention a few of these men, who, as Native ministers at a later period, were personally known to us, men such as Charles Pamla, Boyce Mama, James Mjila, James Dwane, John Sikwebu, Johannes Mahonga, and the Brothers Lwana. These were representative of many others who were impelled by the same love to Christ and their heathen fellowmen, and who did so much to enlighten and to save them, and thus prepare for the pastoral work the missionary was ready to undertake.

The standard of attainment on the part of many of these men was of necessity low, when first accepted, but a considerable majority of them recognised their need for higher attainments, and so by earnest application to study, raised

themselves to the first rank as preachers of the Gospel of Jesus Christ, and thus prepared the way for the next important step.

Paul urged Timothy to do the work of an Evangelist, but he also urged him to "give attention to reading", to "study to show himself approved unto God." It is our duty to make it possible for these men to become "workmen that need not be ashamed." Such men placed in selected positions around the Central Stations, and in the midst of hundreds of kraals with inhabitants mostly heathen, will go out to pray and read and preach, and be as lights amid the heathen darkness, and their labours will be for salvation, unto the ends of the earth. This agency makes large claims upon our Mission Funds, and will make still larger. Such workers must be largely increased if we are to obtain the results we all desire, by securing the heathen within our sphere of work, as a part of Christ's inheritance.

A Native Ministry.

The Rev. Robert Lamplough is regarded as the Father of our Native Ministry and earned for himself the name of "Vulindlela," the "Opener of the Way." He, with others like-minded, soon came to recognise the fact that the evangelisation of the great tribes of this land was far beyond what could be accomplished by European agencies; and steps were taken to receive on trial for our Ministry the first members of the Native races, the forerunners of an ever increasing host of workers, for the uplift and salvation of the tribes of Africa.

In 1866 the names of John Lwana, James Lwana, William S. Kama and Charles Pamla appear in the *Minutes of Conference* as "Native Assistant Missionaries." In the following year the Native Theological Institution was established at Healdtown, and the first four students to be received were: Charles Pamla, James Lwana, Charles Lwana, and Boyce Mama. Jacob Links, a Namaqua, it should be noted, was the first aboriginal African to be

received into the Methodist Ministry. He was received on trial in 1818 on the recommendation of Rev. Barnabas Shaw, and received into full connexion at the Conference of 1822.

Sixty years of aggressive evangelism and earnest missionary labours in South-Eastern Africa prepared the way for a larger idea of Church expansion. Mission work in Canada and Australasia had resulted in the formation of Conferences to administer their own affairs; why should not South African Methodism follow on similar lines.

The Rev. G. T. Perks, one of the Missionary Secretaries, was sent out from England in 1876 to examine affairs, and to report on the condition of Methodism in this part of Africa. He died, however, shortly after his return to England, and before any adequate report had been made. Four years after Mr. Perks' visit another Secretary, the Rev. John Kilner, came out for the same purpose, and a scheme for a South African Conference was prepared. This visit had a vital influence upon our evangelistic work, and also upon our Native ministry. When Mr. Kilner saw the men who were doing the work of evangelists as paid agents of the Church, he urged that many of them be received on probation for our ministry. His advice was followed, and some fifty of them were received on trial: the majority of them eventually received ordination, and rendered most efficient service as Native ministers. They were commonly known as "Kilner's men," and were largely instrumental in securing the marvellous growth of our Native Churches during the past forty years.

The full story of the rise and development of the Native Ministry forms one of the great chapters in the history of the Missionary enterprise in Africa. Interpreter, catechist, schoolmaster, local preacher, evangelist, minister—this seems to have been the natural process of development which has given us the Native Ministry.

When the first South African Conference was formed in 1883, there were 34 evangelists to receive appointments,

but no fewer than 76 native ministers were at work. Many places were open, and many requests made, but the men were not then available to meet the needs. Ten years later the number of evangelists employed had risen from 34 to 93 and the numbers have gone on increasing, year by year, until at the present time we have over 300 agents constantly employed.

The Native ministers, for many years, were mostly employed in doing the work of evangelists ; but as converts increased and new preaching places were opened, more and more they became pastors of their flocks. Many new Circuits were formed and Native ministers appointed to work them, under the superintendence and guidance of missionaries at the Central Stations. So long as the first Native ministers continued their evangelistic services this plan worked admirably, and great blessing attended their ministry. Much people were added to the Lord. The next generation of ministers, having had greater opportunities for education, became somewhat restless under European Superintendency, and, as a step to fuller freedom, many of the Native ministers were placed under the superintendence of the Chairman of the District, which in the nature of things would only be nominal, no Chairman being able to carry out the duties of a Superintendent for nine or ten separate Circuits.

Yet another step has been taken. Several Native ministers now superintend their Circuits, and as these men approve themselves efficient and capable, their aspirations are always sympathetically considered by the Conference, though the Conference does not move quite so quickly perhaps as some desire.

Our Native Training Institution has been of immense service in giving us a number of fairly well educated men ; men who have learnt sufficient to know how much they have yet to learn. These ministers, we may hope, will, by the grace of God, eventually become the leaders and administrators of a great Native Church.

Training Evangelists.

The constantly increasing band of evangelists presents a problem. The great development of our Day School work is giving us a generation, who at least can read, and many of whom are taught to think; and they need to have the Gospel placed before them with more of intelligence than has hitherto been possible; hence the desire for a better equipment, both secular and spiritual, must be met. The Conference has recognised this need and Committees have been appointed to consider how best it can be met. It is hoped that this Centenary Celebration may secure some financial aid for this purpose. When, however, this duty is to be undertaken, it will have to be determined what course shall be taken. Two methods for meeting the need have been before the Committee, but, so far, no definite decision has been reached, and there may be other methods suggested later on.

We must secure a class of men of good sterling character, and possessed of the gifts requisite to fit them for the important work for which they feel themselves called of God, and to which we desire to appoint them.

Bible Women.

Closely allied with our Evangelistic work is the work of our Native women. The establishment of Training Institutions for Native girls was recognised as imperative in order to provide young women to become suitable wives for ministers, evangelists, and teachers, and that led the way for the larger work which is now being carried on as the " Manyano," or Native Women's Christian Association. This great organisation really took its rise at the first Institution established for the training of Native girls. Mrs. William Davis saw that something must be done for the mothers, or the daughters would soon drop to the old level when returning to their homes, hence the commence-

ment of a "Women's meeting" for prayer and Christian counsel. To-day, these meetings are to be found in every part of South Africa, and many thousands of Native Christian Women are connected with the Manyano ; under its banner or called by its name, they are praying and working and sacrificing for their Lord's work, and are ever seeking to aid, to uplift, and to save the women of the Native kraals. This work is one which we may be sure has the fullest approval of our Saviour Christ, and one that is doing much to develop and extend the Master's Kingdom.

These several organisations are along the lines of natural development and so may be regarded as permanent; they are loyal and useful agencies in each of our Circuits, and are greatly blessed of the Lord.

Of the Native Ministry much might be said. Few among us to-day will speak against a Native Ministry as such ; but there are many who look at its somewhat rapid development with feelings of anxiety as to the Church's future. In some aspects there is reason for this, particularly in regard to financial questions, and certain failings that may easily become faults, unless warning is faithfully given, and as faithfully heeded. If, however, Paul's advice to Timothy and Titus, or Peter's direction to Christians in general, are carefully studied, and put into practice, we are confident that we have in the Native Ministry an agency of untold value, one which as it grows in numbers, in knowledge and influence, will gradually reach out its hands to the tribes of the interior, and will aid in the great and final consummation of " Africa for Christ."

CHAPTER 4.

Character Building.

Towards the forwarding of this silent, ever advancing Kingdom our little work, whatever it be, if good and true, may contribute something. And this thought lends to any calling, however lowly, a consecration which is wanting even to the loftiest self-chosen ideals—. —*Principal J. C. Shairp.*

A. Day Schools.

Lord Avebury, the English sage, once said: "The important thing is not so much that every child should be taught, as that every child should be given the wish to learn. . . . If we succeed in giving the love of learning, the learning itself is sure to follow." This may be put down as the secret of the success of the South African Methodist Church in the matter of Native Education from the very elementary standards up to the Native College Hostel scheme. The word "school" with many Native people combines in its signification both the Day School and the whole Mission Station where the school and mission are located.

There is a reason for this. The earliest missionaries, after disseminating the joyful news of the salvation of the souls of all men through faith in Jesus Christ, realised that in order to keep aflame the light thus kindled, it was necessary for the converts, old and young, to have literature which they could read for their own spiritual solace and for the purposes of propagating the Word among others.

Sunday schools thus began almost concurrently with the first preaching of the Word. In some cases, we believe, missionaries often used the sand to spell out letters and words for children and others, and wrote on pieces of tree

bark. A school of some sort was the natural corollary or appendage to any Gospel centre, and while it was not possible in the pioneering days to establish day schools adequate to the need, the Sunday schools served a good purpose and led on to the establishment of the day schools.

It was in these humble missions that all of us Native Wesleyans in this land learnt our Alphabet in both the English and the vernacular under the good old-fashioned school-mistress, who, at the point of the cane, forced into our heads the terrible "Step-by-Step" primer, and the simple subtraction sums. Thence we passed in due course with pardonable pride to the secondary schools of Healdtown, Bensonvale, and other places according to our locality. It thus happens that there is probably not a single Native Wesleyan Methodist of consequence in this land who does not owe his initial education to these humble day schools of revered memory.

In this work the pioneer Wesleyan Methodist missionaries placed us under a heavy debt of gratitude, since they laid the foundations for the present day schools, some of which have developed into important secondary schools. To take a few of the earlier workers: we are greatly indebted to Rev. John Ayliff, with whose name are associated Healdtown, Butterworth and Peddie schools; Rev. Thomas Jenkins: Thaba 'Nchu (1832), Buntingville, Palmerton (1855), Emfundisweni (1862); Revs. H. H. Dugmore, James Allison (Mahamba School) Swaziland; John Bailie (Lilyfontein, Namaqualand), J. T. Daniel (Bensonvale) and William Sargeant (Annshaw, 1853).

For fifty years the work of day schools was hampered by difficulties arising from the fact that boys and girls in primitive African conditions were too useful to be spared by their parents for school attendance. As we all know, the boys relieve the household in the dull occupation of herding, and in keeping cattle away from the fields; their help is needed in ploughing and ox-wagon transport expeditions; while girls are indispensable to their mothers in water-fetching and wood-collecting and weeding.

HEALDTOWN.

CLARKEBURY (NORTH END).

FAKU INSTITUTION, EMFUNDISWENI.

BUNTINGVILLE.

SHAWBURY.

INDIAN ORPHANAGE, DURBAN.

SALT RIVER TRAINING COLLEGE.

GIRLS' HOSTEL, BENSONVALE.

About 1875, historians tell us, there swept over the people a burning desire for education, due partly to the widespread religious revival that had awakened increased devotion towards children and their future (the mother of the late John Tengo Jabavu being a typical example of this wave of enthusiasm) and partly to the enviable honour held by Native pioneer ministers, evangelists, interpreters and teachers. The ability to write, read and count became an ambition with all converts, who in turn desired the same blessings for their offspring. In his valuable book, *Methodist Missions in South Africa*, (1887) the Rev. W. Clifford Holden gives a graphic account of this, whilst other books, such as Whiteside's *History of the Wesleyan Methodist Church in South Africa* (1906), bear supplementary testimony.

The natives had abandoned warfare, increased in material wealth, relinquished the principal features of superstition, and were attracted by the romantic vision of knowledge and education. By 1882 there were 243 day schools. In 1915 that figure had grown to 952 on which £60,000 was spent. To-day the figure stands thus : 1,128 day schools, with 65,000 scholars, whilst the Transvaal has 136 schools with 10,000 scholars. A few of the typical day school centres dating from the early twenties and thirties are Salem, Gwali, Twecu, Kama (Middledrift), Wesleyville, Mount Coke, Butterworth, Clarkebury, Impukane, Wittebergen and Kamastone,

School equipment was, as may be expected, of a rudimentary character, and to this day remains so defective that the long-suffering Native teacher works under pitiful handicap, being also treated unsympathetically by the Government in the matter of salary. The single shirt was commonly the entire apparel of a boy, girls being scarcely better clothed. The rapid march of civilisation has been such that in our day the school children are much better clad. Choral singing always formed an alluring part of school instruction to the naturally musical African, and

we who attended day schools in the nineties, retain vivid memories of the music discoursed at the Mission stations of Tamara, Peddie, Tsomo, Healdtown and Kingwilliamstown.

In their history as a civilising agency promoting mission work, the day schools are conspicuous for the following facts :—

They represent the initial step in the religious transition of the Bantu from Heathenism to Christianity. The very garments of "school" folks were different from those of non-Christians.

They have been the foundation, the historical and structural foundation, of all the Secondary and Training Institutions culminating in that Educational Mecca, the South African Native College, Fort Hare, upon which the future of Native Methodist propaganda will depend.

In the past the schools constituted a definite factor in the Christianisation of our people because it was in them that the earliest evangelists and preachers began and completed their education, by means of which they transformed the social conditions of our people, especially in the Native Territories and Reserves.

They are still the centre of the highest Bantu social culture in our rural areas where a standard of moral and economic life is maintained superior to that of urban communities, notwithstanding the town-life glitter of the latter.

Thus they still form the most stable element in the steady progress of the Bantu social order in these times of threatened unrest, church separation and precocious democratic crusades.

In past years they were the true channels for the propagation of Christian influences in the general Native populace. In modern times they serve as a Christian moral counterfoil to the debasing influences of the younger mine boys (now known as "umbhaizelo") who, going to the Rand Mines, ill-reared and at a tender age, acquire vicious habits, and turn to their original villages detribalised and de-

moralised. True, a little education is a dangerous thing, but it is admitted on all hands that our day schools have contributed a worthy and lasting service to their generation; for they shone as lighthouses of safety in a stormy sea of darkness. They served their generation perhaps more truly than certain places of learning are doing in our own time. Nor is their service at a discount to the present generation.

In their noble army of teachers, male and female, these schools have, among other things, afforded an excellent avenue for the display of sterling character, constancy, reliability and honest patriotic work. Most instructive would be a complete record of our notable teachers of the "old stock" age, men of the calibre of Jonathan Nangu, Theodore Ndwandwa, Alfred Solilo, Petros Sidzumo, Stephen Mtoba, J. Stegman Dlakiya, Jonathan J. J. Jabavu, Solomon Mvambo. Josiah Mpinda; women like Agnes Mahonga (Mrs. H. Mama), Martha Sakuba (Mrs. J. Matshoba),—to mention a few casually recollected.

Without the day schools under the pioneer missionary auspices the outlook for the future of our people would have been dark. As a factor in the Christianisation of the Bantu in South Africa, their value can be put as beyond estimation.

It would take more than a volume to set out all the results of the peaceful penetration by the Gospel of Native life and thought. Like leaven has that Gospel worked, and the wide general improvement in manner of life, social habits and ways of thinking, the respect for law and order, the freedom from despotic rule, from tribal wars, and the terrorism of the witch-doctor, is nothing less than a miracle of transformation.

B. Native Institutions.

From the beginning of our Mission work the opening of schools for Native children necessitated the training of Native teachers. At first this need was met by missionaries who selected from amongst the more advanced scholars

some whose Christian character and aptitude for teaching gave promise of future usefulness and employed them as assistant teachers, meanwhile affording them further instruction out of school hours to enable them to improve their qualifications. Some of these assistant teachers entered upon their work on passing Standard III. or Standard IV., but with help, developed into very useful and intelligent teachers. They devoted themselves with Christian ardour to their task, and obtained results of which no teacher need be ashamed. Some of our older Native ministers received their education from such teachers and still speak of them with respect and affection.

But the pressing claims of ever extending work rendered missionaries less and less able to devote time to further instruction of Native teachers, and in 1866 the Missionary Committee in England was urged to provide for the training of elementary school teachers at Healdtown, where the Rev. John Ayliff had established an Industrial Institution in 1857. A timely gift of money from Mr. Heald and his sister, of Manchester, rendered this possible. The Rev. W. Impey was appointed Principal, the Rev. R. Lamplough as Vice-Principal, and Mr. George Baker from Westminster College, London, became Headmaster. Thus was begun the work which has won for that institution and for our Church fame throughout South Africa.

The establishment of other Institutions soon followed. The Rev. Peter Hargreaves, being of opinion that distance and difficulties of travel rendered Healdtown inaccessible to those residing in the Transkeian Territories, took in hand the establishment of an institution at Clarkebury, in 1875, and Mr. George Baker, who had then been some nine years at Healdtown, transferred his services to Clarkebury as first Headmaster. Later he went to Bensonvale, and thus his name is honourably associated with the commencement of work in three of our principal institutions.

In 1881 the Rev. W. S. Davis commenced an institution for girls at Shawbury as the counterpart of the boys' institution at Clarkebury, and steady growth through the years until the present time has placed Shawbury Institution on an equality with Healdtown in size and importance.

These three institutions were followed by the establishment of others ; at Bensonvale in 1881, by Rev. J. Start ; at Buntingville in 1883, by the Rev. J. S. Morris ; at Edendale in 1884, by the Rev. E. Nuttall ; at Butterworth in 1890, by the Rev. W. J. Hacker ; at Emfundisweni in 1916, by the Rev. T. R. Curnick ; at Salt River, Cape Town, in 1917 for Coloured students by the Rev. G. Robson. All these institutions train pupil teachers; some also give instruction in industrial work.

At the present time there are in these institutions about a thousand young people of both sexes receiving training to fit them for the work as teachers in elementary schools. Year by year the reports of successes gained in the Government Examinations show that the Wesleyan Methodist Church occupies a premier place in this department of Christian work, but the finest results can only be gauged by those in close touch with Native life and work.

In addition to the institution already mentioned, one was established at Peddie in 1883, by the Rev. E. Gedye, but, later, the pupil teachers were transferred to Healdtown, and ultimately the Peddie Institution was closed. An institution at Indaleni in Natal, established in 1902, affords industrial training for girls ; one at Mount Arthur near Queenstown, trains Native boys in carpentry, and a similar trade school at Osborn is temporarily closed, but it will probably soon be in operation again.

The support of all these institutions is now derived chiefly from Government grants and fees paid by the students. In 1921 Government grants amounted to £12,065, and the fees to £15,875, while the direct cost to the Missionary Society was only £2,272.

Convinced that only Christian teachers could give the education our schools were intended to impart, at first, only such as were either members, or on trial for membership in the Church, were admitted to the Training Institutions but very often cases of professed conversion were belied by conduct after admission, and at last the Principal of one institution took the step of accepting youths of certified good character, irrespective of Church relationship. This change of policy was generally adopted, and it served to emphasise the need for evangelistic work in the institutions. It may be safely said that although many unconverted persons are received into our institutions as students, few pass through them without receiving spiritual blessing.

While the principal object is to train teachers, yet indirectly much more is accomplished. Most of our Native ministers have received their education there. Many Native men after serving for some years as teachers, under pressure of financial needs or other causes, pass to other occupations, and are found in the civil service, in lawyers' and merchants' offices, and in responsible positions in business houses and manufactories. In almost every circuit some are to be found occupying official positions or serving as local preachers ; and in the Native Councils ex-students may be found amongst the leading men, while a large percentage of the wives of our Native Ministers are also ex-students. It is not too much to say that Native life is being leavened for good by men and women who have passed through our institutions.

Their usefulness among their own people is likely to increase, since through the impact of European civilisation Native customs crumble away, and so educated Native men and women will, to an increasing extent, become the leaders and advisers of their own people. Few agencies have so richly repaid our expenditure of care and labour, and our Church can congratulate itself on the place it holds in the educational life of the Native people.

Mention should be made also of the Kilnerton Institution, near Pretoria, and of the Waddilove Institution in Rhodesia, under the British Conference, at which similar work is being done. Including these the Wesleyan Methodist Church possesses no fewer than fourteen Native institutions in South Africa.

Our brethren of the Methodist Episcopal Church have excellent institutions at Inhambane in Portuguese East Africa, at Old Umtali, Rhodesia, and the beginnings of one at Quessua, Angola.

Changes are taking place in the curriculum laid down by each of the Educational Departments concerned with our institutions, which will involve increasing responsibilities on our part. In the Cape Province our Normal Institutions have hitherto prepared students for the Third Class Teachers' Junior Certificate Examination. That course is now giving place to the Native Primary Teachers' Lower course which differs from the older course principally in that it affords a wider education. In some of the institutions the Native Primary Teachers' Higher Course will also be taken. This will involve the establishment of secondary school classes (Standards VII. and VIII.) which will be preparatory to the Higher Course.

The establishment of these secondary school classes will also afford further education to those who do not intend to become teachers, but wish to prepare themselves for other occupations, and they will be a bridge between the Primary Course of education and the South African Native College Courses. This development will involve some outlay on our part at first, but eventually the Government grants and the school fees will cover the greater part, if not the whole of the expense.

Native day schools have ceased to be a charge on our Church, except as represented by the time devoted to their management by our ministers, and in the provision of buildings by our people, as Government grants provide for teachers' salaries and cost of equipment. This being

the case, missionary control will gradually give place to control by the Government Education Departments, but the time is far distant when these Departments, will be prepared to dispense with the help and influence of the missionaries. Where possible, the people are encouraged to associate themselves with the missionaries in the care of the schools, and gradually local School Committees will become the rule rather than the exception. These changes are not without some element of risk, but while the training schools for teachers remain in the hands of the Churches, we have some ground for confidence that the day schools will be staffed by teachers who will put the first things first, and it will be many years before either the Education Departments or the people will wish training schools and the attached secondary schools to be detached from the missionary Churches. In view of the large measure of financial support afforded by the various Governments to the training schools, the Education Departments will naturally expect due regard to be paid to their desires, but this may only be helpful. Where dual control exists there must always be some accommodation of views and purposes; but there is no reason to fear inability on the part of our Church to meet all reasonable requirements of the Education Departments. We have never lacked missionaries keenly interested in education and able to bear responsible oversight of our educational institutions.

And in this connection acknowledgment should be made of the sympathetic consideration and generous support given increasingly by the Provincial Administrations of the Cape and Natal, to which the success of our educational work is largely due. Our gratitude makes it easy for us to co-operate.

So we look forward with confidence and believe that our Native institutions have before them possibilities of great usefulness to the people, the Provincial Educational Authorities, and to our Church.

CHAPTER 5.

The Printed Word.

Knowing this, that never yet
Share of Truth was vainly set
In the world's wide fallow;
After hands shall sow the seed,
After hands from hill and mead,
Reap the harvests yellow—

—*John Greenleaf Whittier.*

Christianity has done a great work for South Africa. That work has moved along many lines of activity, not the least important of which has been the provision of Christian Literature. This great Southern mission field had peculiar needs when the first missionaries came: it was a pagan country, without a recorded history, without literature, without even an alphabet. Dr. van der Kemp, who began mission work among the Natives in 1798, made an attempt to devise a scheme for reducing their language to writing, and at a later time missionaries of the Glasgow Society made useful inquiries into its nature, but when the Rev. William Shaw began his pioneer work in South East Africa in 1820, the exploration of the vast field of the Native languages had scarcely begun. An alphabet had been adopted: one or two small vocabularies were being compiled; a few tentative translations of Scripture had been made, but nothing had been printed, and the literature dealing with the people, their traditions, customs, modes of thought and ways of living, was of the scantiest description. The missionaries of the Wesleyan Methodist Church have, during the century since Mr. Shaw's arrival, done much useful and praiseworthy work in meeting the literary needs of the people, especially in providing translations of the Scriptures, and the value of their labours ought to be more generally appreciated.

The Roman characters were adopted by the early workers as being on the whole the most convenient and suitable form in which the language could be printed, but the real difficulties arose when the collection of words began. It was often an amusing as well as a puzzling occupation. Intelligent but unlettered Natives could not understand why the missionaries and their interpreters should persist in asking what they regarded as foolish and tiresome questions concerning the forms assumed by certain words in particular sentences. "How else could they speak it? They had always spoken the language in that way. They had learned it from their fathers." But the persistent missionaries toiled patiently on. From the records of their labours left to us we can easily picture them paper and pencil in hand sitting in the shade of a tree, questioning a Native, or sitting around the fire in a smoky hut at night time jotting down in the dim and fitful fire-light brief memoranda suggested by the conversation. The interpreters often got tired of their work. Mr. Shaw tells the story of one of them, who had been kept so long at the tedious task of answering questions about the form of this and that sentence that he became thoroughly disgusted with the whole business, stood up, straightened his aching back and said, "But, sir can write it so, if sir likes it better: for my back is very painful." But the seekers after the right words and the right forms of sentences went steadily on

> "As some venturer, from the stars receiving
> Promise and presage of sublime emprise,"

and even in the first few years of pioneer enterprise considerable progress was made. Short hymns were written to be sung at public worship. The Catechisms were translated, as well as the Lord's Prayer, the Ten Commandments, portions of the Liturgy and Common Prayer and Occasional Services. The very first book published in the Xosa language by our missionaries was a translation

of the first part of the Conference Catechism, made by Mr. Shaw in 1830. *A Question Book* prepared and published by the Rev. Barnarbas Shaw, not long after his arrival at the Cape in 1816, is however, probably the first Methodist publications in South Africa. But as William Shaw was the first Methodist missionary to preach to the people of South-Eastern Africa in the Xosa tongue, so he was the first missionary to give them a Christian publication in their own tongue from a Methodist Printing Press.

A big step forward was the publication in 1834 of a first *Grammar of the Kaffir Language* by the gifted missionary Rev. W. B. Boyce. This notable work, which marked a new era in linguistic study in South Africa, was prepared by Mr. Boyce at his lonely mission station where, as Mr. Shaw states, "he was unmarried and unencumbered with distracting cares." As a result of long and patient research Mr. Boyce found the key to the structure of not only the Kaffir language, but the whole widespread family of Bantu languages. For years the secret had eluded the missionaries. With the aid of a young pupil, afterward to be known as Sir Theophilus Shepstone, Mr. Boyce collected a large number of words and sentences as spoken by the people; he classified the collection, reduced the whole to a certain degree of order, and then searched for the laws that governed the structure of the sentences. For long hours in the quiet of the evening, when the many tasks of the day had been laid down, Boyce wrestled with the problem, discussing it with young Shepstone, who being a missionary's son had grown up in the country, and could speak Kafir like a Native, but the scheme of the language was slow to reveal itself. Valuable aid came also from Joseph C. Warner, then beginning his useful work as a catechist, who had been in the country from boyhood. As someone has put it. "Boyce ploughed with Warner's heifer."

And Boyce ploughed to good purpose. He had a remarkably quick perception, great aptitude and capacity both for analysis and generalisation, and in due course

he reaped the reward of his labours. One day, so the story goes, Boyce was repeating aloud words and sentences that the ear might aid the eye, when in a sudden flash of perception he saw that the structure of the language was governed by a law that he felt sure was the missing key. Greatly startled were the Natives who happened to be near when the usually sedate Umfundisi ran capering out of the hut shouting at the top of his voice "Eureka! Eureka!" What Boyce discovered was that in the Kafir sentences the noun was the governing element and that all the other parts of speech were thrown immediately into an alliterative or euphonic concord with the subject noun. He named the principal the "Euphonic Concord." That day the foundation of all subsequent study of the Bantu family of languages was well and truly laid. The Grammar was the first important book sent out by Mr. Shaw's Mission Press at Grahamstown. It was carefully printed on good paper in the quarto size, and was appropriately dedicated to the Rev. William Shaw. This book is now rare. It was the writer's good fortune to light upon a copy in perfect condition when turning over some old books and papers at Salem a few years ago.

One happy result of the publication of the Grammar was the stimulus it gave to the work of translating the Scriptures. From the time of their arrival, our missionaries had devoted themselves to the task of providing the people with the Scriptures in their own tongue, as it was plainly recognised that no mission could secure lasting success until it had put the Bible into the hands of the people. Ministers of the Glasgow Society and of the Berlin Society shared, it is true, in the early labours, but the main burden fell upon the Wesleyan missionaries. In fact for some eighteen years prior to the completion of the Old Testament, the work seems to have been left almost entirely in their hands. The earliest translations of entire books of the Bible were made by the Rev. W. J.

Shrewsbury. Other pioneers were William Shaw, R. Haddy, J. C. Warner, W. B. Boyce, W. J. Davis, John Ayliff, W. Shepstone, W. H. Garner, and H. H. Dugmore. The first translation printed by our press at Grahamstown was St. Luke's Gospel by Rev. W. B. Boyce, which appeared in 1833.

To John Whittle Appleyard a son of the Manse, belongs the honour of giving the Xosa speaking people of the land the whole Bible in their own tongue. Like Tyndale, Appleyard entered into the labours of less known predecessors. But Appleyard would not depend entirely upon the labours of others : he scrupulously worked over every verse from Genesis to Revelation. Few men were better qualified for the task. He had a thorough knowledge of Hebrew, Greek, Latin, Dutch and Kaffir, and in the wide and untrodden realm of Bantu languages he could pick his way like a game-keeper over a moor. He published the first complete edition of the Kaffir New Testament from the Mission Press at Fort Peddie and Newtondale in 1846. The Old Testament was completed and printed at the Mount Coke Mission Station in 1859. Several revisions have been made since Appleyard's time by Boards representing the leading Missionary Churches. But large numbers of the Wesleyan people, particularly Fingos, Pondos and Tembus, were so attached to the old version and found the new so unacceptable that the British and Foreign Bible Society (generous helper of the great task almost from the beginning) has considered it necessary to reprint large editions mainly for their use. A further revision is now being made under the direction of the Society and a Committee appointed by our own Conference is assisting in the work. It is hoped that the result will be acceptable to all the Xosa-speaking tribes. Appleyard's version may thus be eventually superseded in the affections of the people, but Appleyard will always be held in honour as a man who, under God, first gave them the complete Bible in their own language. That

must be regarded as the most notable literary achievement of the hundred years of Methodist missionary labour in South Africa.

The first translation of a portion of Scripture in the Swazi tongue was made in 1846 by a Wesleyan missionary, the Rev. James Allison, a sturdy pioneer of the best type. From the small Mission Press at Platberg there came in 1851, and in the following year, the first Sesuto versions of the Epistles of John and the Book of Revelation. While engaged in arduous pioneering work in what is now South West Africa the Rev. Henry Tindall translated portions of the New Testament into Nama-Hottentot.

The Manuscript of St. Matthew's Gospel has an honoured place in the famous Sir George Grey collection at Cape Town.

Coming to recent times, and stepping outside the area of the South African Conference, the New Testament has been translated into Shona by the Rev. John White, who completed this important task in 1907. Soon after the Rev. Avon Walton translated Genesis and Psalms into the same tongue.

The late Rev. G. Rolland took an active part in the revision of the Sechuana New Testament. The Rev. H. L. Bishop, of Lourenco Marques, has shared in the honourable task of preparing a version of the Scriptures in Ronga.

Further north, as well as in Portuguese West Africa, missionaries connected with the Methodist Episcopal Church have done good work in providing translations in Kimbundu, Tswa, Lunda, and Chimanica.

The Kaffir Hymn-Book is a notable publication. It appeared for the first time in the thirties of last century and has had a marked influence on the development of Christian Native thought. About thirty editions of the book have appeared up to the present time. The Shona Hymn-book was compiled by the Rev. A. Walton.

Many pages could easily be filled with lists of the publications that came from the various Mission Presses of

our Church at Platberg, Grahamstown, Fort Peddie, Newtondale, Kingwilliamstown and Mount Coke. They served a very useful purpose for many years, as in addition to printing the Scriptures, they supplied Hymn-books Catechisms, translations of such books as *Wesley's Sermons* and Arthur's *Tongue of Fire*, elementary theological works, tracts, sermons, periodicals, school readers and histories, and by "the ministry of the printed page," profoundly affected the lives of large numbers of people. In more recent times the Methodist Book Room in Cape Town, and the Book Room in London have done good work in issuing various publications for use in our wide mission fields, mainly from the pens of missionaries like W. Hunter, J. S. Morris, E. J. Barrett, J. W. W. Owen, T. R. Curnick and A. Edmunds.

Amongst the results of the thorough study of the language made possible by the publication of Boyce's Grammar the most noteworthy was Mr. Appleyard's *The Kaffir Language* published at Mount Coke in 1850. This valuable work marked another stage of progress along the difficult path of an understanding of the Kaffir tongue. It was described by Dr. W. H. Bleek, the eminent philologist, as "a work of highest importance and value to South African philology." *A Grammar of the Kaffir Language* appeared from the pen of the Rev. W. J. Davis in 1872. Davis edited and revised Boyce's Grammar; he published the *Kaffir-English Dictionary* in 1872 and a companion volume five years later, the *English Kaffir Dictionary*.

Whilst so much good work has been done in Xosa the contributions made by our missionaries to Zulu, Sechuana, Sesuto and other South African tongues are somewhat scanty. A small elementary work in Sechuana, containing the alphabet, easy sentences, the Lord's Prayer, and the Ten Commandments, was prepared by the Rev. Samuel Broadbent at Maquassi in 1823, and printed a little later in Cape Town. This was the first publication

in the language. No copy is known to exist to-day, unfortunately. The first *Grammar of Sechuana* was published by the Rev. James Archbell in 1837. Catechisms, spelling books, hymn books, and Bible stories appeared later in the same tongue, and also in the Sesuto language. In Zulu there are hymn books, reading books, catechisms, handbooks, phrase books and manuals, mainly the work of the Rev. C. Roberts, and the Rev. J. Allsopp. The Catechism was first translated into Swazi in 1864 by the Rev. James Allison. The Rev. John White has done good pioneering work in providing catechisms and various school books in Shona. Hymn books and other necessary books in the Dutch language have been published for the use of the Coloured congregations.

Our pioneers, unfortunately, had little time to record their actual experiences in book form ; they had romantic and thrilling adventures, though, in abundance ; for they were, in many cases, in direct contact with a barbarism that was untouched in any way by civilisation. The Rev. Stephen Kay was the first missionary to tell the story of his labours. His *Travels and Researches in Caffraria*, published in 1833, after his return to England, is the work of a keen observer and a close student of Native life and customs. An engraving in a leaflet issued by the Missionary Society in 1821 depicts Mr. Kay crossing the Orange River in his ox-wagon. This is the earliest known publication relating to South African Methodism. Barnabas Shaw's *Memorials of South Africa* (1840) contains one of the best descriptions of the Native races published up to this period. *A Missionary Narrative* (1842) by Samuel Young, is a good account of evangelistic labours in Kaffir land. William Shaw's *Story of my Mission* (1860) is, in the opinion of Dr. Theal, the South African Freeman, who dispenses praise but sparingly, "a trustworthy account of the occurrences that came under his observation." It is vastly more : it is the record of labours that changed the whole face of South-Eastern Africa,

A Narative of the First Introduction of Christianity amongst the Baralong Tribes of Bechuanas (1865), by Samuel Broadbent, is a plain unvarnished tale of some amazing and thrilling experiences in an unexplored country. Broadbent and his colleague T. L. Hodgson, were the first white men to reside in what is now the Transvaal. William Moister's *Memorials of Missionary Labours* (1866) and the *Story of My Life* (1886) contain much information about the work in the Cape District particularly, of which Moister was the Chairman for some years. Benjamin Ridsdale tells a good story of his labours in *Scenes and Adventures in Great Namaqualand* (1883). A particularly racy and interesting volume is the *Reminiscences of Early Life and Missionary Labours* by John Edwards, a son of Devon, first published in 1883. During his fifty years of ministerial life in South Africa, Edwards probably rode as many miles on horseback as John Wesley himself. He has wonderful tales to tell of wagons jolting over heaps of human skulls in the long grass, of adventures with wild animals, of the famous trek of the Baralong people, of fording swollen rivers on logs to get to the Annual Synod, and of stirring missionary experiences.

The contributions dealing with the Native Question include a few notable publications. The Rev. W. C. Holden published *The Past and Future of the Kaffir Races* in 1866—a volume which is recognised as one of the standard works on South African Natives as they were in the middle of the nineteenth century. The same writer was also responsible for *The Labour Question* (1883), and *British Rule in South Africa,* illustrated in the Story of Kama and his Tribe (1879). In the *Compendium of Kaffir Laws and Customs* (1858) there are important articles by the Rev. H. H. Dugmore, John Ayliff, and J. C. Warner. *Native Policy in Natal* (1906) is a concise summary by the Rev. F. Mason. *Race Consciousness and the Scientific Spirit* (1919), Dr. Flint's address as President of the South African Association for the Advancement of Science, is a valuable

contribution. In the *History of the Abombo* (1912), we have the moving story of the Fingo people as recorded by John Ayliff and Joseph Whiteside. Rev. Charles Pamla, a native Minister, published in 1913 a useful little volume on *Native Customs.* Mr. D. D. T. Jabavu has published, *The Black Problem* (1920), *Bantu Literature* (1921), and a Life of his father, John Tengo Jabavu (1922). Rev. E. J. Mqoboli wrote *Intyila Zwi* (A Manual of Theology) 1906, and *I Bandla lama Wesile*, 1908.

The works relating to the various Kaffir wars, are now numbered among the rare and valuable South African books. *Notes on South African Affairs* (1838), by the Rev. W. B. Boyce, is described by Dr. Theal as one of the very best volumes of its time with reference to South Africa. Stephen Kay's *Succinct Account of the Caffer's Case* (1837) aroused much controversy when published. Very cogent and convincing are William Shaw's *Letter to the Earl of Aberdeen* (1835), and his *Defence of the Wesleyan Missionaries in South Africa* (1839).

The first considerable work dealing with the history of the Wesleyan Methodist Church in South Africa, appeared in 1877 from the pen of the Rev. W. C. Holden. The Rev. J. Whiteside's comprehensive *History of the Wesleyan Methodist Church in South Africa* was issued in 1906 with the authority of the Conference. In his valuable little book *A Mission to the Transvaal* (1906), the Rev. Amos Burnet traces the growth of the Church in the Transvaal and Swaziland District, dealing particularly with the expansion that has taken place since the Anglo-Boer War. The Rev. W. Eveleigh's *Short History of Methodism in South Africa* (1913) is a brief outline.

In *Notes on a Biography* (1916) Rev. W. Morley Crampton gives a reliable list of nearly all the publications of the century, dating from 1816, that may be described as Methodist literature.

In really good biographies, suitable for the modern reader, our South African Methodist literature is weak,

though the lives of the pioneers have afforded material for missionary biographies of enthralling interest. Among the works that have appeared are Moister's *Barnabas Shaw* (1877), William Shaw's *Memoir of Mrs. Anne Hodgson* (1836), *Life and Labours of Rev Edward Cook* (1849), Boyce's *Memoir of William Shaw* (1874), *Memorials of Rev W. J. Shrewsbury* (1869), and Cheeseman's *Story of William Threlfall* (1910).

Among the works of general South African interest of some importance are a few volumes that have secured a fairly wide publicity. Holden's *History of Natal* (1855), was the first attempt at a systematic history of the Colony. Two *Lectures on Great Namaqualand* (1856), by Henry Tindall, afford valuable information. The Rev. Charles Pettman's *Africanderisms* (1913) is a first work in an unchartered realm which, according to a reviewer in the Times Literary Supplement, "marks a philological landmark." The same writer's *Notes on South African Place Names* (1915), is another volume that breaks new ground. *South West Africa* (1915), by William Eveleigh, was the earliest work in English, on what was formerly German South West Africa.

In conclusion, it may be noted that the *Methodist Churchman*, a weekly newspaper, "published in the interests of the Wesleyan Methodist Church in South Africa by order of the Conference," is the successor of various periodicals that have represented the Church. Four of the early publications were in Kaffir, the earliest being *Umshumayeli Wendaba* (The publisher of News) which made its appearance in 1837. The *South African Christian Watchman* appeared monthly in English from 1846 to 1865 with a break of three years, 1851 to 1853, and exercised considerable influence. The first Church weekly newspaper was the *South African Wesleyan* which made its appearance at Grahamstown in 1862. It lived for less than a year. The *South African Methodist* was maintained for ten years, from 1885 to 1895, and was succeeded by the *Methodist*

Churchman in 1896. *Indaba Zovuyo* (Joyful News) a monthly in Kaffir, made its appearance in 1919.

For purposes of record and propaganda the newspaper Press has played an important part in the life of the Church.

On the whole there is good reason to be thankful for the varied literary achievements of the century. They represent much expenditure of time and thought on the part of men who were real working ministers, and they have left no slight impression on the young and developing Native life of South Africa. As indicated in the closing chapter of this book, there is urgent need for the fresh examination of the whole problem of Christian literature for the mission field.

CHAPTER 6.

The Wings of Song.

God's music will not finish with one tune.
—*Sir E. Arnold.*

Heathen Song.

"He stands erect . . .
With flashing eye, and naked sword
Heralding forth . . .
The deeds and prowess of his lord."—
—(*Anon.*).

In the old order of things, when civilisation and education were unknown factors among the Native races of South Africa, there was a class of men who figured prominently in their history, and who were an essential feature of their tribal economy. They were known as Imbongi (literally Praisers, or poets of the tribe). In the absence of written records it is difficult to trace the origin of these Imbongi; but that they were found in every tribe, and that their functions were well known, is beyond dispute. They were tribal historians; and it was due to their skill and talent as orators that the soul of a tribe was kept alive.

They appear to have carried out similar functions to those of the ancient bards of Gaul, Britain and Ireland, and of the first inhabitants of Europe. They might have answered to the Danish name "Scalds," a word which denoted "smoothers and polishers of language"; for to them is due, very largely the amply flowing and grandiloquent forms of the language itself. They were the personal attendants of the chief, and, in a sense, the guardians of his inflated importance. Their eloquence was amazing Of one who afterwards became an honoured minister of our Church, it used to be said, "when he opened his mouth his words were like a besom sweeping everything before it."

Not the least important duty of the Imbongi was that of awakening the chief at early morn. As the day began to dawn he would sally forth, and in a loud strident voice, pour out an eloquent laudation of the chief's power and greatness. The following may be taken as a specimen, though losing much of its force in translation :—

Awake ! awake ! ye children of Ndamasi ;
The darkness is vanishing, the day is dawning,
The eyes of the great chief are opening to meet the sun.
There is no chief like unto the son of Ndamasi :
His eyes are like the eagle's, swift to see, far to reach ;
The sun pales before the gaze of the grandson of Faku ;
Nations see him and hide themselves for fear ;
Nations hear his voice and tremble at its roar.
Make haste, ye warriors of Zimkumbeni, to bow before him !
The great chief comes forth like the angry wind ;
The great chief is like a flaming fire ;
His body is great like the elephant ;
His eye is piercing like the eagle ;
His voice is terrible like the thunder.
Ho, ho, hi, hi, hili, hoo, hili hoo-oo-oo !

It was with such fulsome praise that the chief was accustomed to be aroused from his sleep ; and, as he emerged from his hut, his warriors and attendants would take up the strain. The effect was two-fold : first in maintaining the self-importance of the chief himself ; and secondly, in keeping alive the loyalty and veneration of his people.

But perhaps the chief duty of these Imbongi was as historians. The history of a tribe was enshrined in song. As there was no written language, this was the only method by which events could be preserved. It was thus they threw into the shape of a striking recitative, events as they occurred ; and these were taken up by the young men and women, who were taught to sing them on every conceivable occasion. The simple statement of the fact in a few words was all that was necessary, and each utterance was accentuated by a chorus of action sounds, such as

"Ho, ho, hi, hi, zhji, zhji," accompanied by clapping of hands and rhythmic contortions of the body.

Apart from the fulsome adulation of the chief, probably more songs were sung extolling the valour and deeds of warriors than on any other subject. Fighting figured largely in the people's history at all times; and nothing appealed to the masses so much as the recital of an army's exploits.

These songs had an enormous influence in keeping up a martial spirit; and few sights were more imposing than that of an army preparing for battle under the adroit guidance of one of the Imbongi. His grandiloquent language had the effect of working up the "braves" into a state of frenzy; and in rhythmic response to his lead, ten thousand assegais, as one solid weapon, would cut the air with thrust and parry, while the movements of ten thousand feet, in perfect time, would make the earth literally tremble. Such a sight, once seen, could never be forgotten.

But everything, more or less, figured in song; marriages, circumcision, first-fruits of the garden, dances; and indeed, the whole round of tribal and domestic life. An illustration will probably convey a clearer idea of this process of the conservation of history. A Magistrate in an adjoining Government territory had been regarded as dealing somewhat harshly with a Pondo who had been arrested and charged with a minor offence. The matter was at once taken up by the Pondos, who were at that time the last of the independent tribes of South Africa, and thrown into song:—

Umenemene uyasitshutshisa tina.
Ho, ho, yatsha, yatsha, zhji, zhji,
Umenemene uyatshutshisa onyana ka Mquiliso
Ho, ho, yatsha, yatsha zhji, zhji—i—i.

Merriman (then a Magistrate in Tembuland) is oppressing us.
Ho, ho, etc.
Merriman is oppressing the children of Mquilisa,
Ho, ho, etc.

Thus the fact, uninteresting to an outsider, but very important to these people, was woven into their thought, and incorporated into their songs. In this way history grew and was preserved.

These crude songs contained no thought for beauty in nature, no praise for virtue in man, no recognition of a Supreme Being in God. They centred for the most part around the chief, who was regarded as the symbol of power, authority, and greatness.

It is a curious thing that all their songs were sung in a minor strain ; and the chorus was invariably in two parts, usually in fifths, which gave the impression of a dirge-like sense of sadness. Listening for the first time to these songs one would naturally assume that there was little of joy in the lives of the people, and that their utterances were the interpretation of a hopeless outlook in life.

Probably there is truth in this assumption. Life, bounded by the autocratic caprice of a despotic chief, and the lynx-eyed cruelty of the witch-doctor, did not afford much scope for joyous expression. It was only by the introduction of the Gospel—the " opening of the prison doors to them that are bound "—that these plaintive songs began to give place to the spirit of praise and joy. And as civilisation and education advanced, the importance of the Imbongi began to wane, and the class itself to disappear.

CHRISTIAN SONG.

" The ransomed shall come with songs."

—(*Isaiah*).

" The passionate strain, that, deeply going,
Refines the bosom it trembles through,
As the musk wind, over the waters blowing,
Ruffles the wave, but sweetens it too."

—(*Moore.*)

" Whenever and wherever created things have stood face to face with their Creator, they have straightway burst

into melody." The grandest song on record is that told in the book of Job in the classic words: "The morning stars sang together, and the sons of God shouted for joy," God and Nature were face to face.

In the eighteenth century the Methodist revival brought a decadent England face to face with God, and melody began to flow forth in irresistible sweetness and force. So here in darkest Africa the introduction of the Gospel offered a new experience; it brought new hopes; it touched for the first time a dormant chord, and awoke that "wondrous dower of song and glory" which was soon to make itself heard and felt throughout the land.

The missionary's task was by no means an easy one. With no written language, and a tongue so utterly unlike any other, it was no light work to wed the Gospel to music. But love has ever found a way; and when the people began to realise what the love of God was, the heart itself solved the problem.

We can imagine how these first converts, rejoicing in the new and wonderful life that had sprung up within them, would croon, in quiet and low monotones, the message that had appealed to them, until the heart would swell and unconsciously burst into melody and praise to God.

Ntsikana, one of the earliest converts to Christianity, has given us such an illustration. It is just a natural outburst of feeling and joy as we should expect from one emerging from the bondage of a cruel heathenism into the freedom and liberty of the children of God—

Ulo Tixo omkulu, ngosezulwini.
Unguwena, wena, Kaka lenyaniso.
Unguwena, wena, Nqaba yenyaniso.
Unguwena, wena, Hlati lenyaniso.

. . . . . .

Ulomkokeli, wasikokela tina.
Ulengub' enkulu, siyambata tina.

. . . . . .

Ugazi lako liyamrozo yinina?
Ugazi lako lipalalele tina.

Thou art the great God who art in heaven.
It is Thou, Thou, who art the Shield of Truth.
It is Thou, Thou who art the Stronghold of Truth.
It is Thou, Thou who art the Hiding Place of Truth.
. . . . . .
Thou art the Leader; Thou hast led us.
Thou art the great Garment; Thou hast clothed us.
. . . . . .
Thy blood; why has it been shed?
Thy blood; it was poured out for us.

The phrasing is that of the heathen Imbongi; the theme is that of the "sweet singer of Israel"; while the style is an excellent vehicle of thanksgiving and praise.

Methodism owes much to song; she has ever found it a glorious handmaid to a glorious Gospel; and in no part of the world is her indebtedness to song greater than in these regions of South-East Africa.

The Natives are gifted with a voice for singing, and they are not afraid to use it. To hear a congregation of some six or seven hundred people singing the songs of Zion—and all singing—is an experience to be remembered. There is no need for instrumental music to lead, they have volume and power which make instrumental music feeble indeed.

The Xosa Hymn-book has, in the course of years, grown to fairly large proportions, and it is still in process of enlargement. It is not equal in poetic merit; and there are comparatively few hymns by Native writers.

The Century has not produced a Native poet. Nevertheless the book is a fine repository of Scripture truth, meeting every phase of the heart's desire, and of the spirit's need. There is strength for the weary, comfort for the sorrowing, help for the helpless; while the appeals for consecration and service abound. It is a veritable *vade mecum* for preachers, leaders, and members alike.

How much the success of the hundred years' work is due to this love of singing, it is impossible to say; prob-

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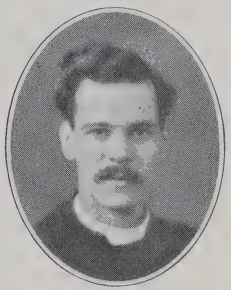

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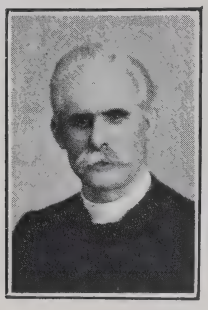

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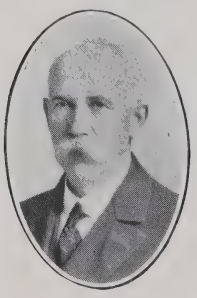

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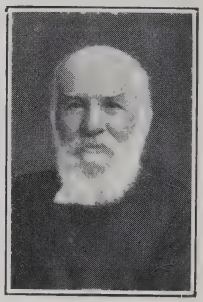

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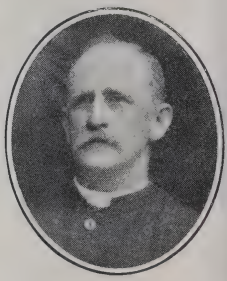

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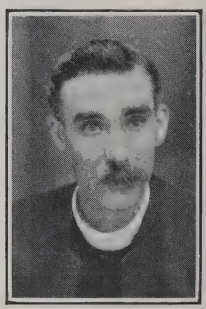


REV. A. J. CLARKE.

ably more than we think. It has kept the spirit of optimism aglow ; it has inspired to effort and led on to victory under the most depressing circumstances. Two instances will suffice.

There was a time when our work in Western Pondoland was at a painfully low ebb ; there were not more than 50 members of the Church in a population of 100,000 souls, and these, for the most part, were utterly indifferent to their responsibilities. In the face of lawlessness, drunkenness, and the aggressiveness of heathenism, they had lost heart. Under the guidance of the missionary they gave themselves to a week of special prayer—" To whom shall we go but to Thee, O God ? "—but it seemed like a week of fruitless appeal ; the heavens were as brass ; it was discouraging ; it was heartbreaking. The last meeting was drawing to a close, the missionary was about to pronounce the benediction, but some impulse closed his lips ; he had a feeling akin to fear. It was a tense moment for all present ; the undefinable grip of an unseen force was so clearly felt ; when, suddenly, one of the women commenced to sing in a low, quavering voice :—

" Yihla Moya Oyingcwele,
Hlala nati sonke."

(Descend Thou Holy Spirit ;
Abide with us all.)

The words were taken up by the congregation ; and, repeated again and again as a refrain, they became the pleading expression of an agonising prayer. The change was wonderful. As by a flash the atmosphere of despondency was pierced ; the heavens were opened ; God had heard ; and hope was revived. The meeting closed and the people separated, everyone feeling that something was going to happen. That " something " happened sooner than was expected. God, in a mysterious manner, opened the way for a revival in which hundreds of heathens were brought into the light. Oh, the power of a simple hymn, sung from the heart !

The second instance is of a different nature. It was at the close of the Pondomisi rebellion in 1881. I was visiting Shawbury. The scene was one of desolation; the Mission Station was in ruins; windows, doors and flooring of the Church and Mission House had been wantonly torn out and burnt; fragments of iron bedsteads and furniture were lying about, and evidences of destruction were on every hand. I sat on the cheerless stoep, while the pale moon was casting its beams over the pathetic scene. Roofless huts looked gaunt and forbidding along the sloping ridges; and it made the heart bleed to see so fair a prospect withered. But, just then, away in the distance from what appeared to be the burnt remains of a kraal, there came stealing through the cool night air, the sound of voices singing. The effect was magical. It was not the swan song of a dying hope; it was the song of a living trust. Desolation was transformed into beauty; ruin was silvered over with the light of victory. The words of the song were clear and distinct:—

"Nkosi yam, izulu lako
Lona lilikaya lam."

(O, my Lord, Thy heaven
That is my home.)

To think that these homeless people, deprived of all they possessed, should turn their thoughts to a Home eternal in the heavens! And that, in such circumstances, they should have had the heart to sing at all! It was prophetic. I thanked God for the irresistible power of song; and I felt then that the people who could sing like that, and in such surroundings had learnt the lesson of an unconquerable faith and an unquenchable hope. From the ashes of that pitiful scene Shawbury has risen to a greatness unsurpassed in the history of our missions.

"Thou hast put a new song into my mouth," says the Psalmist, "even praises unto God." It is this song of a changed heart—the sweetest of all songs—that tells the

triumph of the past hundred years. And as that song gathers force, it will tell of greater triumphs in the years that are to come.

To get that song into heathen hearts has been our work.

To hear that song welling up from changed hearts has been our joy.

To make that song AFRICA'S GREAT LOVE SONG will be our unceasing prayer.

"Amadolo kwelilizwe
Makagobe pambi kwako,
Zide ziti zonk' ilwimi
Ziluxel 'udumo lwako."
(*Tiyo Soga*).

(The knees of the nations,
Let them bow before Thee
Until every tongue
Shall utter forth Thy praise.)

CHAPTER 7.

The Challenge of the Future.

Men, my brothers, men the workers, ever reaping something new :
That which they have done but earnest of the things that they shall do.

—*Tennyson.*

There is some cause for wonder in the fact that in a little more than a hundred years of the landing of the first Methodist minister in South Africa the Wesleyan Church should be ministering Sunday by Sunday to more people than in any other communion, as according to the last census returns, the people attending our services average in number 137,941, the Dutch Church 88,956, the Anglican Church 82,044, Presbyterian 35,580, Congregational 32,191. Roman Catholic 22,288, and Baptist 8,043. But while this century or so of Methodist life and labour is such a wonderful thing, "There remaineth yet very much land to be possessed." The challenge of the future is imperious and compelling.

What is the situation in South Africa, as it affects us as a missionary Church? How fares it with the warriors of God? What is the duty of the Methodist Church?

One ugly fact at once greets the eye of the careful observer; South Africa has a total population of 6,928,580 people, and more than three million of these are of "no religion." Nearly half the people in the land professedly heathen! We boast that it is no longer true to speak of it as "Darkest Africa," but South Africa, even civilised, modernised South Africa, is covered with black patches. Owing to the increase of the population there are far more heathen people in South Africa to-day than when William

Shaw set out on his hazardous journey into Kaffraria, a hundred years ago. Does that fact ever bite into our consciousness? The Methodist Witness, with its insistence on the need of a changed heart and a personal knowledge of Jesus Christ, is needed among the European people, where absorption in things that pertain to a demoralising materialism is, alas, so sadly common; but how urgent is the need for that witness among the people that sit in the darkness of heathenism, throttled by superstition, fast bound in sin and nature's night. In the chapter on "Spreading the Light" Mr. Clark has shown the great value of the aggressive evangelistic work of the Church, but our evangelistic agencies need to be largely increased to cope with the ever-growing population. We dare not rest content with what is being done.

Not only are there vast areas thickly populated with heathen people in the regions now under the Conference, especially in the South-Eastern Native Territories, in Zululand, Maputaland and the South-West Africa, but calls come to us from further north, in Central and East Africa. At present, while Methodism in South Africa and Rhodesia is one in spirit, in doctrine and life, it is not one in administration. The work in the Transvaal and Rhodesia is still controlled from England by the Missionary Committee of the British Conference, while the areas south of the Vaal River are under the South African Conference, constituted in 1883, which is self-governing and self-supporting. Surely we ought to be one, with a single command, a single voice of authority, a single army of God, in order that anomalies may be removed, incongruities destroyed, and the whole force of the Church brought to bear on the masses of heathenism. The tide of civilised life is flowing steadily from south to north. If Methodism is to be in the van of the northward movement, she will have to unite her forces and throw her strength into an onward march, seeking to win Africa for Christ. She must look well ahead and adopt a Cape-to-Cairo policy of evangelisation.

The great Methodist Episcopal Church is well represented in Central and West and East Africa, and the forward-looking Bishop, who has charge of this work—Bishop Eben. S. Johnson—is planning for a chain of Methodist Stations right across Africa. Is it not possible to find a way of co-operation for all the various Methodist forces?

In any case, for our South African Church the total task must be envisaged and set vividly before the people. A programme of militant aggressive evangelism, employing and vitalising all the normal agencies of the Church must be laid down. The entire membership must be informed with respect to the scope and purpose of our Missionary enterprise. Every member must be filled with evangelistic fervour, helping forward the great movement towards Christ. The Christian doctrine of the stewardship of life and substance must be preached and taught. Our feet must be set in a large place.

With regard to the immediate tasks which lie at our doors, it should be remembered that the preaching of the Gospel must always remain the chief method of missionary work. The efficiency of the Native as an Evangelist has been amply demonstrated. He understands his fellows, their ways of thinking, their attitude to the new Gospel, and he knows how to present his appeal to them. He speaks their language fluently and idiomatically. He has been greatly used of God in the past. We shall be wise to multiply these agents, to train them in Institutions or in Bible Schools under the charge of competent missionaries, and to make wise arrangements as to rates of pay and perhaps a retiring allowance for an extended term of service. We need a large band of these men to carry the Gospel into the strongholds of heathenism.

And mention should be made here to the opportunities of evangelisation among the Indian people in this land. There are no fewer than 150,000 Indians in Natal to-day. Since 1862, when the Rev. R. Stott began the Indian Mission, our Church has preached the Gospel to these

people with varying degrees of success. At the Conference in 1917, the Rev. C. S. Lucas was placed in charge of the work of the Mission. Two Indian ministers are now associated with him. While the work has peculiar difficulties there are signs of success. In July, 1921, a commodious orphanage for children in need was opened near Umgeni, Durban, at a cost of nearly £5,000 by their Royal Highnesses, Prince and Princess Arthur of Connaught, amid great rejoicing. The Indians were brought from their homes to labour for the benefit of the white man, and there is a solemn responsibility resting upon us to give them the Gospel they so much need.

And with the work of evangelisation among the great masses of the Native people by means of the spoken word, there must go the task of Christian Education. There is an education that does not educate, that provides a veneer of learning only, and leaves the springs of life untouched. But this is not education such as is required on the Mission field. The Methodist Church in its educational work, aims to educate in character, in conduct, in manner of life and to equip for life. That it has often failed in this high endeavour we are well aware, but surely the need of such work is plain to all thoughtful observers of life in this land to-day ! The Native people are in the transition stage ; they are stirring from age-long slumber, rubbing their eyes, asking questions and seeking knowledge. Conscious of feelings, impulses, desires, and ambitions of which they know neither the source nor the satisfaction, they stretch lame hands of longing, and make voiceless but pathetic appeals for guidance and help.

> "The baby new to earth and sky,
> Hath never thought that 'this is I!'"

The Bantu people have passed the baby stage ; an awakening race consciousness is one of the outstanding features of their life at the present time. The convulsions

of other nations have profoundly affected the African. The new wine of nationalism is threatening to burst the old bottles. It is an anxious time, corresponding to the awkward period of adolescence in boyhood, when the boy begins to resent rule, though he cannot rule himself. But there is no reason why, under wise Christian guidance and instruction, the Bantu should not pass the awkward age without hurt to his own soul, and without harm to the body politic.

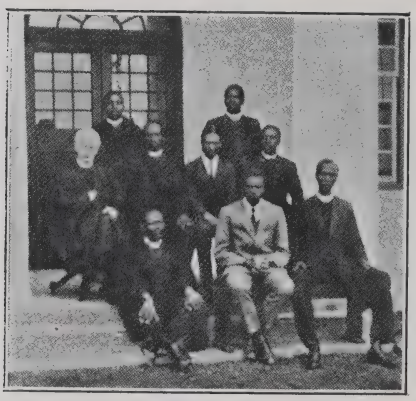
As a matter of fact, Christianity is one of the main causes of awakening race consciousness among the South African Natives. The acceptance by so many of the people of a new way of life in Christ has meant the opening of the door of the mind as well as of the spirit. The unenlightened heathen may be quite content with his ignorance, quite willing to sit in the pleasant sun, and watch his women at work in the fields, but not so the enlightened, awakened Native. He craves for knowledge; he yearns to climb the ladder of education; he reads and thinks, and thereby widens his mental horizon; his demands on life deepen and multiply. And often this restlessness of growth is mistaken for the restlessness of disease. Let it be recognised that the movement of a people when christianised, must necessarily be onward and upward, and that no artificial barrier raised against them can hold back the process. Our highest wisdom is to guide the uncertain feet, to shape and mould the plastic clay of young life, and to make the fullest provision for the satisfaction of the worthy aspirations for a richer and fuller existence.

Almost from the beginning of our missionary work in this land, education has been a necessary arm. Perhaps a mistake has been made in providing too much "bookish" education. Certainly the modern tendency towards training of eye and hand is altogether healthy. And now the mission schools have created the need for secondary education. When the feet of a young nation are once placed on the first rung of the educational ladder, it is as

MINISTER AND LEADERS ON THE WESLEYVILLE SITE.

SPINNING ROOM, INDALENI, NATAL.

WESLEYAN METHODIST CHURCH HOSTEL AND WARDEN'S RESIDENCE, SOUTH AFRICAN NATIVE COLLEGE, FORT HARE.



GROUP OF STUDENTS WITH REV. J. PENDLEBURY, B.A. (THEOLOGICAL TUTOR AND WARDEN).

MR. H. C. PEACOCK, HON. TREASURER OF THE CENTENARY THANKSGIVING FUND, WHO OFFICIALLY OPENED THE HOSTEL, APRIL, 1923.

foolish as it is futile to say that those feet must not go beyond the fifth or sixth rung. Very wisely, our Conference has pledged itself to an educational policy which commits the Church to the provision of Training and Industrial Institutions, the establishment of secondary Native Schools, and the care and oversight of the students in the South African Native College in the Hostel which has been provided by the Church. The South African Native College is a new thing in the life of South Africa. The result of concerted effort on the part of far-seeing men, European and Native, it stands as a landmark in the development of missionary educational work in this land. Though supported by the Government, it is avowedly a Christian College, staffed by men of missionary sympathies. It is peculiarly fitting that there should be associated with the celebration of the Century of Mission work a special effort to clear our Church Hostel at the College of debt and to hand it on to the next generation as a worthy legacy from the first century of toil.

It ought to be clearly understood that there is urgent need for this educational work in connection with the Christianisation of Africa. Education undermines the pillars of traditional customs and superstitions. It prepares the way for the Gospel and opens up avenues for the intercommunication of ideas. And now with the advance of recent years, it is more than ever apparent that Native high schools and the South African Native College must be the training ground for Native leaders in the arts and sciences in such a way as to make them more capable as teachers, ministers, doctors, farmers, merchants, or in whatever useful sphere is open to them. A way must be provided from the Primary School to the Native College. We must watch for likely leaders, choose those who are wise, capable, and strong in character and give them the best equipment possible in order that they may be leaders and helpers of their people. Training of the mind must not be divorced from the culture of the soul.

Unchristian leadership among the Bantu people in the critical days that lie ahead would result in disaster.

There is reason to fear that the religious influence of many of our schools has not kept pace with their educational advance. We need to augment largely the ranks of the day school teachers who are truly christian. Is there any influence so potent for good as that of Christian character in a teacher?

Then Christian nurture in the Church plain duty. Converts pour in through the portals in thousands every year. Last year over 8,000 new members were received! Our very success creates a peril. "There are times," said an experienced missionary in our hearing not long since, "when I feel almost afraid to pray for more converts, as we are not nurturing those we have." How can the new babes in Christ learn unless they are taught? How can they be taught without sufficient equipped and sympathetic pastors and teachers? In the opinion of some of the competent observers of our Native Church life, there is a grave danger of reversion to heathenism on the part of many professing Christian people, if they are not instructed in the things of God and led along the path of progressive knowledge. There are not wanting among us men of wisdom and experience who believe that while the first century of our missionary history has been the Century of Preaching, the second hundred years must be a Century of Teaching. But cannot the two go together? "Go . . . . preach . . teaching them . . "—is the Divine Command.

Our Native Ministers must be thoroughly equipped for the teaching ministry. As preachers they usually approve themselves before passing into the ranks of the ministry. On receiving them it is the duty of the Church to give them the best possible training. They need to be intellectually as well as spiritually ahead of the people to whom they minister. The conditions are vastly different from what they were even a score of years ago. A large proportion of

the members of our Native congregations in many places are educated, particularly the young people. Happily, provision has been made for the training of our young Native ministers at the Native College, where we have suitable accommodation in our Church Hostel, and it ought to be possible for every man to receive at least three years advanced tuition. Work in the Sunday Schools must also be fostered, and suitable lesson helps in the vernacular provided for the teachers.

It is by the weapons of truth that we shall best be able to combat ignorance and error. The cure for Ethiopianism and foolish separatist movement will be found in the spread of the true knowledge. Light will always drive out darkness.

And then it is becoming plainer every day to observant missionaries that literature has a special sphere of usefulness in the mission field, and that the supply is altogether insufficient. With the intellectual and Christian life of the people steadily rising, literature for the feeding of it ought also to be growing. We need to multiply books of a devotional, expository and ethical type, and also a general literature which will widen the mental horizen of the people and increase their general intelligence. If the Methodist Church is to meet the new awakening that has come, to scatter abroad the great liberating ideas of the Gospel upon the winds of thought, then it must provide the means in order that adequate Christian literature may be given to the people. We are turning out of our day schools hundreds of scholars who are in need of good books, but we are providing them with little more than crumbs of food, while the enemy is supplying them with reading that is impure, materialistic, godless, and supplying it in many cases, free of cost.

Already, pestiferous preachers have appeared among the people proclaiming "another Gospel"—unscriptural, fantastic, exciting and unsettling; they are issuing books and pamphlets in the vernacular which make a specious

appeal to the simple untutored mind, and work havoc in the young churches. Pernicious advertisements for patent medicines are becoming increasingly common. These evil things have to be counteracted by the dissemination of the true knowledge.

The whole question of the production and distribution of Christian literature for the mission field must be examined afresh. "It seems," Dr. Ritson, of the British and Foreign Bible Society, has written in an article on "Literature in the Mission Fields," "as though no marked advance can be looked for until the Missionary Societies themselves regard the production and dissemination of Christian literature, not as the work of outside institutions, but as part of their own Missionary obligations, a duty calling for a definite appropriation from the annual income."

And here we can but hint at the urgent need of a wise and courageous policy in connection with the social life of the people. New occasions are teaching new duties. Cannot the Churches aid in the good work of providing, especially in town areas, public halls, recreation rooms, libraries and so forth? The task of brightening and sweetening the social life of the people is surely a Christian task.

An important branch of work, too, that needs developing is the medical agency. Most missionaries and missionaries' wives have acquired by force of circumstances some degree of medical knowledge; but on our large mission stations a noble work can be done by qualified Christian nurses, and the time is now ripe for the appointment of trained Native women for this important task. Here is a sphere where our Women's Auxiliaries and Native Women's Manyanos, especially, may join hands in bringing the blessings of enlightened and humane treatment of Native ailments and disease to thousands of needy people.

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The accomplishment of the tasks we have so roughly outlined will certainly make severe demands upon the

Church. But for such tasks we have come to the Kingdom. This is the hour that all the striving and sacrifice of our fathers has been leading up to. The conditions in Africa emphasise new needs and compel new and enlarged programmes. The call of our second century is the call to advance. It is a call from our Captain Himself. Are we prepared to respond? The vast numbers of heathen people are calling. Shall we hasten to reply? Our workers, who are so eager to advance, are calling. Are they to call in vain? With "how large letters," then, the call is written! Happily, there are movements within the Church that give cause for hope that the calls will be heeded. The Women's Auxiliary and the Women's Manyano are creating a strong Missionary sentiment, and helping to arouse the Church to the urgency of the hour. Enthusiastic laymen are banding themselves together in a Laymen's Missionary Movement. The young people of the Church are being interested and instructed. The Native Christians are showing an increasing concern for the salvation of their people.

Let us step out into the new century then, realising that "we are called to make new discoveries of the grace and power of God, for ourselves, for the Church, and for the world: and in the strength of that firmer and bolder faith in Him, to face the new age and the new task with a new consecration."

THE END.

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